

*Maiores maiora sonent, minus parua locuto
sufficit in laudem cedent cuncta Des.*

MANVDCTIONS
TO THE
PALLACE
Of Truth.

By F. B. Obseruant.

MICH. 4.

Venite, ascendamus in montem Domini, &
ad domum Dei Iacob: & docebit nos
vias suas.



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TO THE
HONORABLE
BY ALL THE TY-

tles of true Nobilitie:

*M. S. T. Health and
Eternall Happines.*



ORTHIE S.^r

I want but some feeling
prooffe to giue you, that
might witnesse, howe strongly you
commaunde my duteous affection. If
my word should not be taken, the
reasons I haue to shew, would ea-
sily perswade it. But your vertues
which taught mee them, taught
mee also to conceale them, for
§ 2 the

the connection they haue with an
argumente much pleasing to most
men, but not so futable to the scope of
your intentions. For as the Heauens
bright Lampe shines onely to giue
vs her light, without affecting any
praise or honour from vs: Euen
so your ayme in the pursuite of most
laudable and vertuous actions is no
other, then the pure respect of ver-
tues selfe, and hope of that immor-
tall recompence, wherewith hee,
who gaue you this heroick spirit and
indēuour, wil infallibly crowne your
happie labours.

Arist. 4.
Ethic 3.

This consideration, for all it tea-
ches me to be silent in your praises,
yet it frees mee not from that pe-
culier obseruance, which (if VER-
TUES CLAYME TO HONOR,
be a warrantable title) I must needs
acknowledge as a tributarie due to
your noble worthes. For discharge
whereof, not finding my weake abi-
lites

litics better furnished, I was willing at least, by this simple present, (the sleight employments of some vacant houres) to giue you a kinde of recognizance, howe much I doe Worthely owe you, for those much-worthie respects.

Not to dissemble my pouerty; I must confesse, that the most I can here challenge (besides the changing of good Latin into badde English) is no more, but onely the reducing into Methode such Collections as I had long since gleaned out of sundrie Classike Authors; the stuffe is wholie theirs. But this poynt, I doubt not, will the rather commend it to your fauourable acceptance, knowing that as the pitche of a darte pearceth a great deale deeper when it is deliuered from some able and valourous hande: euen so, those motiues doe more forcible penetrate and preuaile, which proceede from
3 strong

strong and soundlie-warranted authoritie.

The occasion that set mee first a worke in this businesse, was the incombrance I chanced nowe and then to haue with certaine persons, who being more curious to demaunde reasons, then capable to vnderstand them, are so injurious to the Principles of reason, as they will needes knowe the reasons, euen for the most profound mysteries of our Christian beleefe: imagining belike, that it were an absurditie to belecue any thing which could not be prooued by reason. As though wee were bound to giue no more credit vnto God, then to a coufening Quack-saluer, whom no man will refuse to belecue, if he bring reasons and demonstrations, for what he shall propounde. Or, as though diuine Oracles were of lesser authoritie then Lawyers REPORTS which, (to vse
SENECAS

SENECAS wordes) *ipsa dicentium auctoritate per se valent, etiam si ratio non red- datur.* Senec. in Ep.

But yet for to satisfie these men in some reasonable tearmes, who stande so much vpon tearmes of reason, I considered that saying of the Cynicke Philosopher, *Contradicentem docere oportet, non contradicendo compescere.* Antisthenen apud Stobaeum. Wherefore being desirous to haue them well taught, I thought it my best course, to addresse them vnto a Schoole-maister of that sufficiency, as nothing should bee wanting in him which might be required for such a purpose: following herein the example of the Philosopher P L A T O, who being by some Val Max Lib. 8. demaunded his opinion in a question belonging to GEOMETRIE, would not take vpon him to resolue the poynte himselfe, but sent them to E V C L I D E S, the most expert famous Master of that facultie liuing in those

dayes. So I perceauing how much it importes the schollers profit, to haue a wise teacher, haue presented them such a one, as might in all poyntes satisfie their curious desires.

To this purpose, I selected these fewe considerations out of such notes as I had formerly gathered, which might serue as a Directorie to guide them vnto the *Infallible Rule of Faith*; assuring my selfe, the onely authoritie of this teacher, to be a reason of that force, as needes they must yeelde vnto it, vnlesse they would shew themselves vtterly voyd of reason and humaine sence.

The handling of this argument, (for the parte that I haue therein) I must acknowldge to be (as they say) *Pingui Mmerua*, no better then a plaine rusticke webbe of home-spunne warpe; but this I was allo taught to be the nature of Trueth,

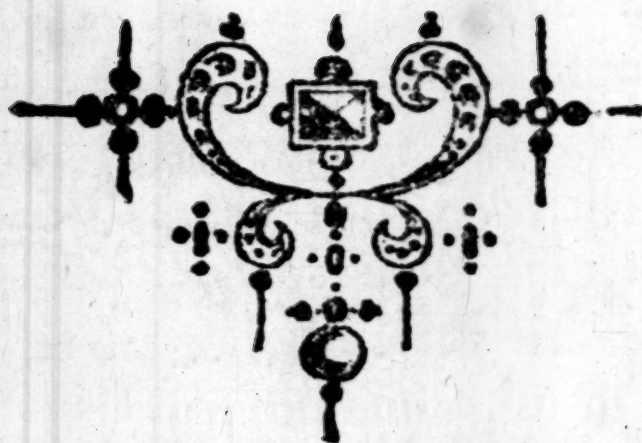
Vt nuda & simplex, esset luculentior: ideoque Laet. l. 3.
ornamentis extrinsecus additis, fucata cor- cap. 1.
rumpitur. In this poynte therefore, I
 followed SENECA'S counsaile, who
 sayth it is better to take the beaten
 and plaine way, *Quàm nobis ipsis flexus* Ep. 102.
disponere, quos cum magna molestia debeamus
relegere.

What euer shall seeme wanting in
 the rest, I trust you will imitate the
 diuine bountie, not respecting so much
 the oblations woorth, as the poore
 offerers willing deuotion; without
 which, euen the richest Donaries,
 as lacking their formall perfection,
 doe merit verie litle, or no esteeme.

With these, NOBLE S^r. I humbly
 take leaue, wishing you FOR THE
 PRESENT, the full measure of
 that felicitie, which is no where
 founde but amongst Epicureans of
 your owne rancke; FOR THE
 TIME TO COME, so much
 more, as boundlesse Eternitie can

give you. And so I commende you
to the euer-deare protection of our
Heauenly SAVIOUR. Octob.
12. 1615.

IN





IN MANVDVCTIONES
Ven. P. F. B.

Quisquis in errorum Labyrintho deuius
errat,

Accedat, tutum hac semita mon-
strat iter.

Non opus est Filo, vt caco duce, Theseos
instar,

Insidiatrices transeat arte vias.

Ecce nouum Filum, quod non Minoidis
arte,

Sed recto Fidei tramite, pandet iter.

Cede Ariadne, tuum quid nobis Thesea
iactas?

Vinceris: & plus hac Pagina laudis habet.

Ars tua te celebret, sed solum profuit vni,

Hac est mille animis vera futura salus.

Tu bene Theseos gressus, hac Pagina mentes,

Ingeniumque sua doctior arte, reget.

F. Theodorus Middleton.



R. V. In commendation of
this worke.

EVEN as the mud of the Egiptian Nile,
New different Monsters euery yeare doth
breede,
Whose lasting onely is some litle while,
For to no generation they proceed;
Because it seemeth nature shames to show,
Her errors, in assisting these to grow.

So hath the Malice of the STYCIAN
lake,
In euery age produced monsters strange,
Which by creation seeme to vndertake,
Right into wrong, good into ill to changes;
Albeit their endeaours, neuer frame,
But to their own, & to their Authors shame.

Yet now in our vnhappy later age,
The foe of trueth, and auncient friend of lyes,
Against the fortresse of true faith doth wage,
A greater war, and in more force-ful wise,
By heapes of monsters on the suddain bred,
As hell were broken loose, from whence
they fled.

And

And though it stande not ~~with~~ their bad crea-
tion,

Long to endure, in course of kindes encrease,
But that they must decline through variation,
And warres intestine, which do neuer cease;
Yet let them not, meane while, what ere
they may,

On soules of men to make their hungrie
pray.

To warne thee then good Reader to beware,
Least that they should thy sillie soule betray,
And make the scripture serue to be the snare,
To catch it fast, and thee to hell conuey;

This booke is written, and doth well dis-
close,

To knowe, and to preuent the fraude of
those.

No cause at all did moue the Authors minde,
To write the same, but loue of God and thee,
For earth and earthly ioyes he hath resyg'nd,
For hope of heauen, where ioy wil euer be.

Meane while, he doeth from his religious
Cell,

Desire of God, thou mai'st resolue thee
well.

R. V.



THE ARGUMENTS OF the Chapters.

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CHAP. I.

A SCANTLING
OF THE NARROVV
LIMITTS, OF MANS
VNDERSTANDING.

IT Is a Rudiment borrowed from no triuiall schooles, that *Principium scientia, est demere ex animo, se aliquid scire, opinionem.* The first steppeto knowledge, is for a man to perswade himselfe that he knowes just nothing. VVhereupon, one of those auncient Hermits (whose conferences are recorded by CASSIANVS) tould a scholler of his, that he was now somewhat neere vnto knowledge, as hauing begun to vnderstand his owne Want thereof.

Theodor.
de curad.
Græc. aff.
Lib. 1.

Collat. 9.
cap. 10.

A

The

2 MANVDVCTIONS TO THE

L. 3. c. 1. The Philosophers, neuer gaue a truer verdict (if wee beleue **LACTANTIUS**) then at such time as they pronounced sentence of their owne ignorance. **SOCRATES** for all his wisdom, affirmed, that he knew only one thing, which was, his ignorance in all things. And **DEMOCRITVS**, who tra- uayled a great part of the world to seek for knowledge, in the pursuite wher- of, hee spent many yeares, found not- withstanding so litle of that he sought, as hee pronounced, that Trueth was drowned in some hollow pitte. And **ARCISELAUS** an other Philosopher, finding so great obscurity in the search of things, maintained flatly that no- thing could be knowen.

To. 10. **S. AVGVSTINE**, or whoeuer it
Oper. D. Was, that wrote those Sermons, *ad fra-*
Aug. *tres in Eremo*, reporteth how the Phi-
losopher **ARISTODEMVS**, spent
many yeares studie, but onely to finde
out the nature of a little Bee, and yet
could neuer come to know it. Onely
HIPPIAS, a man prodigiously self-
conceited, would needstake vpon him
the skill to know all things, as **CICERO**
witnesseth. *Quem ego diuinum homi-*
nem

L. 3. de
Orat.

PALLACE OF TRVETH.

3

nem dicerem, (said witty P E T R A R C H)
nisi insanum crederem. I should say the man
 were inspired by God, had I not beleue-
 ued he was out of his wittes. Others,
 more wisely ballancing their weaker
 abilities, haue affirmed, that al humane
 skill, is nothing else; but a kinde of
 learned ignorance; and as one writing
 of this argument, said very well: *Tanto*
quisque doctior erit, quanto se magis nouerit
ignorantem.

Nicol. de
 Cusa. de
 docta ig-
 norant. I.
 I. C. I.

This imperfection of knowledge,
 no man how learned soeuer, but shall
 easily finde in himselfe, if he well con-
 sider, how defectuous and blinde his
 reasons are, euen in those daily objects,
 which present themselues to our com-
 mon view; & how many things there
 be in the works of nature, the reasons
 wherof, are to men vtterly vnknowē:
 How in the rest, for the most part, they
 doe but frame conjectures; and if they
 chance to meete sometime with rea-
 sons, yet are those reasons subject to
 controll and contradiction, according
 that saying of E V R I P I D E S: *Rationes*
antiquant rationes, & tollunt.

In Iphi-
 ghen
 Act. 4.
 vers 209

Now if our capacitie in these things
 be so slender (as euery man sees) what

A 2

is

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is to be thought of our skill in diuine and supernatural secrets, which haue so great a disproportion, for the state of this life, with our vnderstanding? Wherefore to such as will needes clymbe by reason aboue the pitche of reason; S. GREGORIE giues a wise and profitable document in these wordes;

9 Moral.
11.

He that in diuine mysteries can finde no reason, let him but reflect vpon his owne weaknes, and there he shall quickly finde the reason, why he could not finde a reason in those vnsearchable secrets.

There he shall see his owne ignorance in a number of things which are in daily vse, that hee may the lesse wonder, though he cannot found the depth of such an Ocean, as no man could euer yet penetrate. Hee shall there see, that the chiefeft cause of his error (as S. AVGVST. speaketh) *proceeds from the ignorance and mis-vnderstanding of his owne very selfe.* From hence it comes, that many foolish men haue so great an opinion of their owne wisdom, deluded with a false perswasion of that skill which indeed they want. As on the contrary, we see, that the wiser a man is, the more ignorant and foolish

Lib. 1. de
Ord.

lish he reputes himselfe, because hee considers, that his knowledge euen in those things which hee best vnderstands, is very obscure and imperfect. He compares with these, a farre greater number of others which surpasse his reach, and by this comparison hee wisely perceauces, that his vnderstanding in most things is either very shallowe, or none at all.

For example, if he take but a viewe of his owne soule, which is a thing of all others, wherewith he hath neereſt correspondence and familiaritie, yet, when he shal come to ponder, and seriously debate with himselfe so many circumstances as are there to be considered, hee will vndoubtedly wonder, and confesse, that there is not any one thing farther separated from his vnderstanding. In so much as perhaps no man hath bene hitherto founde so cunningly learned, that could rightly define the substance thereof: concerning which poynt amongst the Philosophers (as LACTANTIVS writes) *there was neuer yet agreement, of liklyhood also neuer shall be (saith he) in time to come.* Dei Opif.
De. c. 17.

The vniting of two substances so

MANVDVCTIONS TO THE

opposite in one person, who is able to vnderstand? Their actions also no lesse repugnant then the substances, haue troubled the wits of many wise men and great Philosophers. Which dissimilitude of operations made P L A T O to affirme, that a man had three soules, being not able to vnderstand how so many disagreeing functions should grow from one, and the selfe same.

Cap. 27.

S. A V G V S T I N E in his Meditations falles into this wonder with himselfe vpon the consideration of mans soule. *VVhat a merueilous creature is this, so strong, so weake, so little, so great; which searches the secretsof God, and contemplates heauenly things! which, with admirable wit and skill hath inuented the practise of so many arts, for the vse and commoditie of man: which of other things vnderstands so many principles, and yet concerning her owne selfe, how, and in what maner she was made, knowes nothing at all!*

Eph. 121

We know (saith wise S E N E C A) that we haue a soule, but where it is, what manner of thing, and whence it is, wee know not. None of vs but vnderstandes there is somewhat which stirres and mooues his affections, yet what it is, no man can tell. Euery one findes in himself, a kinde of forward indeauour, but whence

it comes, he is vtterly ignorant. And to the same purpose, in another place: That we haue a soule, by whose commande wee are pushed forwards and pulled back, all men do acknowledge: yet is there not any man able to explicate what this ruler and commander of ours is, no more then he is able to proue vs where it is. One will tell thee, it is thy breath, another, that it is a Harmony, a thirde, that it is a diuine motion and portion of God: a fourth, that it is a most subtile ayre: a fiste, an incorporeall power: some one or other, that it is a blood, a heate, and I know not what.

L. 7..nat
q.c. 24.

This was the agreement of the Philosophers, not onely in that question alone, but in all the rest, which they handled for the most parte, with that constancie in their opinions, as they did not only differ one from an other, but euery one almost from himselfe, in the very selfe-same points of doctrine,

Theodor
de curad.
Græc.
affet.

adeò vt eorū dogmata semper dubitabilia, semperque inuestiganda sunt, said THEODORETVS, speaking of their endles disputes, and vnstedfast opinions: which made PLATO denie them the title of Philosophers, tearming them Philosophasters; as much to say, as counter-faits of that profession; *Qua in ipsius*

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in *univerſe ſcientia* *verſatur*, ſaith he.

It is doubtleſſe the nobleſt uſe of mans wit that can be, to contemplate the admirable works of nature, the powerfull wonders of Almighty God; and thoſe muſhrompes, whoſe baſer thoughts neuer mount higher pitch, then their muddie appetites, can deſerue no rancke in the ſocietie of men; yet will the beſt witts alſo grant this, that after all their wearie ſearch and painefull ſtudie imployed in theſe things, they finde themſelues as newe to learne, when it were time to giue ouer, as when they firſt begunne.

How many ſtupendious wonders be there in euery one of the foure elements, which the wiſeſt Academicks were neuer yet able to penetrate; notwithstanding their extreme diligence, & toyleſome indeauour to compaſſe the ſame? I doubt not alſo, but thoſe points in queſtion ſo many ages agoe, for example:

Defectus Solis varij lunaque labores,

*Vnde tremor terris: qua vi, maria alta
quiescunt.*

*Obicibus raptis, rursusque in ſeipſa reſi-
dunt?*

and

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and a great number the like; do hange at this day in as doubtfull ballance, as the Philosophers left them many ages past.

It were needelesse to speake of celestiall bodies, when it is manifest that De opif. Dei. c. 14 euen in our owne (as LACTANTIUS well noteth) *there be a great many secrets whereof he onely who made them, vnderstands the reason.* Which thing we finde to be true, not onely in humaine bodies, but euen in the least Ante, worme, or Flye that breathes.

To omitte the hidden properties of fundry beasts, Fowls, & Fishes, whereof Pl. hist. l. 32. c. 1. PLINY and others doe write at large: There needs no other instance to be sought for a wonder surpassing mans reach, then that great secreete which the said PLINY rehearfeth of a little Fishe, not much bigger then a Snayle, whose power is such, that by onely cleauing to the keele of a shippe, she stoppes her violent passage in spite of al the force, that a hundred nymble Maryners, with helpe of winde and tyde can afforde her.

Let vs descend to lesser wonders, and take but a little Gnatte for example (yet

A 5 there

Lib. 11.
c. 2.

there be others of lesser bulke) tell mee where hath nature placed so many senses in this poore silly bugge? where hath shee formed her sight? applyed her taste? inserted her smelling? where hath shee framed that buzzing, rude, and mighty sound (as PLINY tearmes it) in respect of so little a bodies proportion? with what fine arte hath shee fashioned her wings? drawen out her small and tender shankes? and other like circumstances obserued by that curious Author in his particuler description of this corpulent beast.

Con. Eu-
nom. ep.
168.
& alibi.

The very like obseruation made S. BASILL, of the admirable frame and property of the little Emmet, wisely reproouing their folly and rashnesse, who presume by reason to comprehend the mysteries of Faith, being not able to giue a true reason of so many things as come to be considered in this petty wonder.

L. 2. con.
Gent.

ARNOBIVS demandes of the like reason-searchers, by what kinde of workmanship, the heart, spleene, lunges and liuer are concrete and formed in mens bodies? whence the bones take their soliditie & hardnesse? the flesh his softnes? how the bowels
are

are fashioned, the veynes contriued with such artificiall pipes and conveyances? &c. which are poynts may seeme perhaps more soluble to some, then their answers would appeare substantiall, being wellexamined. And SALOMON doth acknowledge their difficultie, where he saith, *That as a man is ignorant of the way by which his spirit enters into his body, and by what meanes the bones and synewes are knit together in his mothers wombe, euen so he is not able to vnderstand the workes of God, who is the framer and architect of all things created.*

Eccl. 11.

These questions also following, are demanded by the same Author in the place alleadged; how that rayne, for example, being a matter so fluent and flyding continually, should hang in the middle region of the ayre, and be kept from his naturall rowling course and descent? And why this water should so softly fal downe by droppes, whose nature is to gush out in streames? whence also the windes do come, and what they are? what may be the reason that the seas are salt? or of the difference of soyles, of which some are mellow, some others are sower and colde, &c.

For

For what cause so many kinde of
 wylde beaſts, ſnaks and ſerpents were
 created and brought forth? What doe
 Owles, Buzzardes, and Vultures make
 in the worlde? What good doe ſuch
 a number of Antes, wormes, Fleas, and
 mallepert Flyes? What do Spinners,
 Ratts, Myce, Caterpillers, Horle-lea-
 ches, Water-ſpiders, Beetles, and an in-
 finite rable of ſuch like vermine?

Lib. 1. de
 Gen. ad
 lit. Con.
 Manich-
 æos. c. 16

Certainelie, S. A V G V S T I N E, as
 great a clarke as he was, doth not ſtick
 to confeſſe that he knew not where-
 fore Myce, Frogges, Flyes, and ſuch o-
 ther petty vermine were created. And

De Ciuit
 Dei. l. 22
 c. 4. & 5.

in another place hee ſheweth that a-
 mongſt the workes of nature, there be
 an infinite number of things, whereof
 no certaine reaſon can be giuen. And

Epif. 222

that it was expedient, the reaſon of di-
 uerſe of Gods admirable works ſhould
 remaine vnknownen, leaſt with quea-
 zie ſtomackes (as hee ſpeaketh) they
 ſhould grow to vulger and of leſſe e-
 ſteeme, the reaſon being once knownen
 and thoroughly vnderſtood.

Apud a-
 nimos ſa-
 ſtidio lan-
 guidos.

Arnob.
 vbi ſup.

Nowv therefore, ſeeing the natures,
 the origine and cauſes, of theſe and a
 great many others, which were ouer-
 tedious

tedious to reckon vp, beto our curious aduersaries vtterly vnknovven, nor they themselves are able to explaine, vvhath is true, vvhath is false: let them giue ouer to trouble and disquiet our modesty, vvhoh in matters of higher degree, and more vveighty consequence, which are poynts subject to disputes and controuersie, doe freely confesse our ignorance, and leaue them euery one to their seuerall causes, judging it not fit for vs to discusse or determine them.

For vvhoh is able to penetrate the purpose and meaning of Almighty God? or by vvhath reason shall a frayle man so poore and blynde a creature, and so ignorant that he knowes not his ovvne very selfe, come to vnderstand hovv the Almighty prouidence doth order and dispose of his affaires? Wherefore, if vve bee not able to gather out of our vveake discourse, the reasons of his mysteries, let vs consider vvith our selues that the cause thereof is no other, then that our reasons and conclusions are limited vvithin as narrowv bounds, as vve our selues, and that vvee are no secretaries

Arnob.
ibid.

cretaries of his, to whom onely those things be knowen and euident.

We would judge it impudencie in a seruant, to pry curiously into his maisters secrets; and censure that subject worthy of punishment, who should demand reasons of his Princes actions. Let vs consider, that the verie same is our case, hauing no more priuiledge or varrant for our bouldnes in this kinde, then such a vassal or seruant, in regarde of his Lord and Master.

With great reason said LACTANTIUS, *There should be no difference betwixt God and man, if humane witte were able to sounde the counsailes of his diuine maiestie.*

L. I. c. 1: *Id. l. 2. c. 9.* *VVherefore, what wee cannot otherwise comprehend, that must our faith beleue, but let not our vnderstanding search it, least being not fonnd, it may seeme incredible, or being found, it may be thought nothing singuler.*

Certaine it is, excluding the light vve haue by Faith, we may well saye that of Ecclesiastes; *All things are full of difficulty, and it is not possible for man in speech to vnfoldethem.* What thing is more common then T Y M E, to vvhich men square their thoughts, their actions, labour,

labours, and whole life? what more
 vsuall then PLACE, which enuy-
 rons vs? then LIGHT, by which we are
 guyded? then MATTER, wherwith we
 are garnished? then our SOVLE, by
 which wee are gouerned? And yet
 notwithstanding, the farther we wade
 in the search of these things, the far-
 ther they seeme to flye from our vn-
 derstanding: so many are the disputes,
 and variety of opinions which are
 growen touching the seuerall natures
 and properties of euery one of them:
 To which, and the like points, I may
 fitlie applie those words of ARNOBI-
 V S concerning Logical disputes: *you shal*
haue one man deuise you one thing, an other
with more subtilitie and shew of trueth, shall
defend the contrary, a third, shall come and
controll them bothe. After him, a fourth,
who shall maintaine an opinion to affront them
all. And so according to the diuers qualities of
different wits, there is no thing but may bee
wrested to different purposes, by endlesse glosses
and interpretations.

L. 5. com
 Gen..

CHAP.

CHAP. II.

THAT IT IS AGAINST REASON, wee should seeke by reason, to comprehend the mysteries of Faith.

L. 3. c. 28 **I**T is nor possible to finde out a thing that is sought for by a wrong way, said LACTANTIVS. No more is it possible for one to finde wisdom, that goes to learne it of a foole. Yet so doth hee, Epist. 87. in the judgement of S. BERNARD, who makes himselfe his owne Scholemaster. That was the Philosophers error in the search of trueth, which therefore they could neuer finde. Di- Rom. 1. centes se esse sapientes, stulti facti sunt. Their wisdom was put vnto a disgracefull foyle, when that which was hidden from them, was reuealed afterwards to simple fishermen.

By this we are taught where to seek for true wisdom. Nimirum vbi stultitiæ titulus apparet; cuius velamento Deus, ne arcanum diuini sui operis in propatulo esset, thesauros sapientia ac veritatis abscondit. There wee must seeke for true wisdom, where wee shall meete with the tytle of foolishnes vpon the front, with the
vayle

Wayle whereof, God would hide the treasures of his wisdom and trueth, from vulgar abuse and prophanation.

These proude men, disdaining to stoope so lowe, found just nothing after their long and wearie search, but blindnesse and ignorance, the hyer of pride. Humilitie, the first steppe to wisdom, and *capitall vertue of Christians*, was to them vnknown. Yet here must he begin, who will vnderstand any thing rightlie, as he should, in Gods mysteries. D. Hier.
Ep. 37.
Isai. 60.

To follow our owne sence in this quest, is like as a man should take a blinde guyde to conduct him in a dangerous passage. And euen so doe they, who mistaking the true measure of mans vnderstanding, make reason their Tutor in matters of Faith. These men are as wise Rationals, as he that would reare vp a ladder to skale the cloudes. For what can bee more against reason it self, (as S. BERNARD wisely said) Epi. 190. then to striue by reason to clymbe aboue the heigthe of reason? Or what more contrarie to Faith, then to be-

B leue

Heb. 11.

beleeue no more but what a man with his owne reason may comprehend? Faith is the substance of things to be hoped. Dost thou heare the word SUBSTANCE? know then that in matters of Faith, it is not lawful for thee to frame opinions, nor to dispute at thine owne pleasure; nor to be carryed this way or that way, by the vaine current of thine owne fancies, or by-pathes of erroneous perswasions. By the word SUBSTANCE, is giuen thee to vnderstand something that is firme, steadie, and immoueable. Thou art confined within certaine limits, thou art shut vp within the compasse of precise & narrow bounds &c.

Gr. Pa-
risiensis
l. 1. de fi-
de. c. 2.

Surely hee must needs beleeue that those things which he vnderstands not, cannot be at all, who makes his vnderstanding the square of all things that are. Like as one that were perswaded euery thing to be conteyned within the compasse of the Moone, must of force beleeue that thing not to be, which is not there to be found.

Wee see that men of rude and grosse vnderstanding, cannot beleeue what wiser men well know to be true,

true, concerning the latitude of the heauens; the Sunne, Moone, Starres, and such other common notions. Why? because their dull senses cannot rylse to the pitch of those others, more extensiuē capacities. And euen for the very like cause it is, that wee are not able to penetrate the reasons of supernaturall truthes, being poynts which farre surmount our weake and limited vnderstandings. Which makes, that the knowledge wee haue of such things, can be no other, but very slender and imperfect. It may be likevvise, that Almighty God hath inflicted vpon vs this penaltie of ignorance, in so many things, for the scourge of that curiositie and pride, vvvhich vvas the cause of our first ruyne; and for the conseruation of Holy humilitie, a vertue of all other most pleasing to him.

Moreouer, it were needelesse (as S. AVGVSTINE rightly noteth) to persuade men to beleeeue, if what they are to beleeeue, could be shewed vnto them by reason. The same Doctor vpon those words of our Sauour; *Solus non sum, sed ego, & qui* Io. 8.

Li. 50.
hom. 40.
32.

Tract. 36
in 10.

misit me Pater, demandeth how these
two poynts can agree together. For
(saith he) if thy Father be with thee,
how can he be said to send thee?
did hee both sende thee, and yet re-
maine with thee? or didst thou
come to vs, and still remaine there
with him? *quomodo istud creditur? quo-
modo capitur?* How can one beleue
this? or how can a man compre-
hende it? Whereunto, hee frameth
this answer, worthy to be obser-
ued. How a man (saith hee) is able
to comprehend it, therein you say
very well; but to aske how a man
may beleue it, you demaunde
amisse. For that is the very rea-
son, why a man should beleue it,
because hee cannot easily compre-
hende it. Thou doest therefore be-
leue it, for that thy vnderstanding
cannot compass it, and by beleuing,
thou art made capable thereof: for
if thou beleue it not, thou shalt ne-
uer be fit to vnderstand it. Where-
unto agreeth, that of PROSPER, ga-
thered out of the sayings of S. AV-
GUSTINE, *Credimus vt cognoscamus, non
cognoscimus vt credamus*; And that of the
Pro-

Ex sent.
Prof. 351

Prophet Esay: vnlesse you beleene, you shall
not vnderstand. Cap. 7.

S. HILARIE teacheth vs by a notable similitude, what moderation we should vse in the search of diuine mysteries. Like as the Sunne, (saith hee) is to be seene in that manner, as it may bee viewed, and so much light thereof may the eye receaue, as is allowved her, (for if one should gaze too much thereon, hee shall see a great deale lesse thereof, then othervvise he might) euen so it fares in celestially reason. A man must there looke to vnderstand, no more then is allowved him: for, if he shall stretch beyond that proportion, he may chance to loose the viewve, euen of that vvwhich vvas granted him to see. Is there then in God, that a man may vvith his vnderstanding reach vnto? There is no doubt, if hee vvill reach no further then he is permitted. For as there is in the Sunne to be seene of him that vvill see no more then hee may vvith safety of his eyes; right so, in the mysteries of God; vvherein he that vvill needes looke further
B 3 then

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Then his limitts, shall not be able to compasse that very fame, vvhich before he might.

Lips. de
Constā:

It comes here to my remembrance, vvhhat a vvifemall of our time did pronounce of the like busines: *In diuinis, superisque, vnum acumen est, nihil cernere: vna scientia, nihil scire.* In diuine and supernaturall poynts, your only sharpnesse of sight, is to see nothing: your only skill is to knowv nothing. And he recounts a pretie ansvver that EVCLIDES made vnto one demanding a number of impertinences concerning God: As for other poynts (saith he) I doe not knowv, but this I vvell knowv, that he is a great enemy to curious persons. Not much vnlike, vvas that of S. AVGVSTINE, to a presumptuous fellowv, vvho vvould needes knowv, vvherein the diuine vvisedome vvas imployed before hee made the vvorld: he ansvvered, *That he prepared hell for to punish all such curious companions.*

Curiosos
odere
Diui.
Euripid.
cited by
Aristot.

Hom. 3.
in I. ad
Tim. I.

S. CHRISOSTOME, giues this reason, vvhy so many back-flyders fall avway from the sinceritie of true beleefe, because they striue by their feeble

feeble collections, to comprehend the things which are about the reach of their capacities. Such manner of reasoning (saith he) serues for nothing else but to pitch them into the mayne perill of drowning, faith being that firme and safe bark, which whosoener forsakes, must of necessity fall into wracke: Which thing, the Apostle here sheweth by the example of H Y M E N E Æ V S and A L E X A N D R, setting before our eyes their dangerous ruine, that so hee might correct and bridle vs. You see, that in those very times there wanted not such as taught peruerse doctrine, that durst with rash curiosity, search the diuine secrets, and presume with their weake and silly reasons, to penetrate those mysteries which ought not to be searched with reason, but with Faith imbraced.

The gaine they are wont to reape by this busie curiositie, is, that being circumuented with such guilefull and captious questions, as they are not able to cleare; they are brought thereby many times to forsake the truth. So said he, who could best auouch it, by his owne experi-

De Ciui:
Dei. l. 5.
c. 9.

ence, I meane, C I C E R O: for when he could not reconcile together those two poynts, to witte, the Eternall foreknowledge in God of things to come, with the freedome of mans will; hee flatly denied Gods prouidence. And so (as S. A V G V S T I N E saith; *Whilest he laboured to make men free, hee made them sacrilegious.* And, as L A C T A N T I V S pronounced of Epicure, vpon a like occasion; *totam rationem penitus, ignorantia rationis euertit.* For want of vnderstanding the reason, hee quite ouerthrew reason it selfe.

In cap. 6.
& 7. 10a.

Of this abuse, euen CALVIN himselfe complaines, & cryes out against his own companions, *who by this meanes are come* (saith he) *vnto a contempt of the Gospell: for that when the reason of any thing appeares not vnto them, they presently reject it as false.* And to steppe a litle further, into this enemies campe, (*non*

Sen. ep.
2.

tanquam transfuga, sed tanquam exploratores) let vs obserue what remedie he giues for this disease, which, if any man shall mislike for the Counsellour, hee may doe as the L A C E D E M O N I A N S determined vppon a certaine aduise giuen by an vnworthy speaker, to

A. Gel. l.
18. c. 3.

Witter

Witte; *bona sententia maneat, turpis author mutetur.*

CALVIN therefore in his Institutions, handling a certaine poynt of difficulty; and not able to explicate the matter, nor outwinde himselfe; If (saith he) we vnderstand not how it is, let vs remember our owne weakenesse, and think it was not said for nothing; That God dwelleth in a light, which no man is able to approach or come neere vnto. And in another place: It is a presumptuous and foolish part, for one to wade further in the deepe searche of hidden secrets, then God permits him to vnderstand.

L. 1 c. 3.

§ 1.

1. Tim. 6.

Cap. 25 §

6

Likewise, in his answere to the Varlet (by that modest title he tearmes his olde friende CASTALIO) puzzling about a knot, he was not able to vndoe; at last, he breakes it asunder with this suddaine twitch: *Stultescere oportet, & proprio sensu exinaniri.* Doeſt thou not conceaue it? Thou must learne then to become a foole, and to be stripped of thine owne proper sence.

Resp. ad

Propo-

sit. 7.

Also, treating of another like subtile poynt, neither explicable in wordes, nor to bee comprehended with vnderstanding; he shifts it of in

B 5 this

L. 4 c. 17
Instit.

§ 10.

Laert. in
vit. Phi-
loph.

this maner. Although it seeme incredible, that the Flesh of Christ, should in so great a distance of place, penetrate and come downe to imparte it selfe vnto vs for foode: yet let vs also consider, how much the secret power of the holy Ghost, surpasseth all our vnderstanding, and how foolish a thing it is for vs to think wee should measure his immensitie, by our seelie size: what our vnderstanding therefore cannot, let our Faith conceaue. How wel might DIOGENES, haue compared this fellow to a Harpe, who geuing so good a sounde to others, did not heare himselfe?

CHAP. III.

OF A CERTAINE MAINE
spring of presumption, tearmed by the Apo-
stle, Falsi nominis scientia. I. Tim. 6.

Plato in
Alcibia-
de.

L. 1. Inst.
Rhet. ca.
14.

SO CRATES the Philosopher, teaching ALCIBIADES, the way to knowledge; gaue him this for his first instruction, that he should learne to know his owne ignorance. And if QVINTILIANVS helde it, (as hee did) a vertue in a Grammarian, to bee ignorant in some things; doubtlesse, hee would haue thought it no vice in a Grāmarian, or any man else, to
con-

confesse his ignorance, in things hee knowes not. Now adaies, hee that shames not to beignorāt, is yet ashamed to confesse it! and which is more in-

Apud
Stobzū.

tollerable; *cūm hominum pars maxima stulti- sit, sapere tamen sibi videatur*, said A RISTO- NYMV S; wheras, the major part of men be starke fooles; yet eueryone is notable conceited of his own wisdom.

They tearme this, the learned age: Indeede, I neuer heard that same, from any learned mans mouth, but this haue I heard, and partly obser- ued by experience; that euery MA R- SY A S, wil now be held for as cun- ning a *Musitian*, as A P O L L O S selfe. And you shall haue an vnlearned P E- D A N T, will runne you a Descant, vpon *omnes cibile*, as if hee werethe greatest Clarke in the worlde. *Ex ipsa enim ignorantia, pestem superbia contraxe- runt*: Out of the corruption of igno- rance, they haue drawen the deadly poyson of prides infecting pestilence.

Theod.
de curād.
Græc. ff.

It is a true saying, that emptiest vessels, make the deepest sound; and many times, where is least fyre, there is greatest smoke. Verely, euen so it fares with a number of men, who
possess

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Plato. l. 5 posselt with a self-pride, and ouer-
de legib. weening of themselues, take vpon
 them to know much, when indeed,
 they know nothing at all. And that
 is a very certaine argument, not of
 learning or skill, but of temeritie,
 presumption, and plaine follie. *Intol-*
Stob. *terabile est, cum quis insipiens, sibi sapere vi-*
detur. It is intollerable, (said EVRI-
 PIDES) when euery cockscombe,
 shall perswade himselfe, that he is a
 jolly prudent Sage.

This itching disease, hath taken
 no little increase, by our new Teach-
 ers, plausible admitting of all sorts
 of men, to the search of Scriptures;
 which giues encouragement, to e-
 uerie one that can but make a shift
 to reade, to thinke himselfe as well
 able to judge of the sence therof, as
 the best Diuine of them all. And this
 their boldnesse, they are taught to be
 sufficiently warranted, by our Sau-
 ours promising to graunt, whatsoe-
 uer shall be demanded in his name.
Matt. 7. *For euery one who asketh, receaues, and hee*
& 18. *that seekes, shall finde, and it shall be opened*
to him that knockes, &c.

We admit all this to be true, in his
 true

trueſence . But if they will haue it ſo generally to be vnderſtood, then, why are they wont to tell vs, that it is not poſſible for men to liue chaſte, ſeeing they may haue the gift of continencie, for the onely asking? *Lib. de vnit. eccl.*
 S. CIPRIAN, reproouing the No- uatian heretickes, for preſuming vpon that promiſe, made by our Sa- viour, to witte; *If two of you ſhal con- ſent, &c.* told them, it was made one- ly to thoſe, who were linked to- gether in the vnitie of the Church, and not vnto Heretickes, who are deuied from the Church. The text it ſelfe ſhewes plainely, that it was not ſpoken to any other, then the Apoſtles onely: vnto whom he ſaid immediatly before, that whatſoeuer they ſhould bynde and looſe in earth, ſhould be alſo bound and looſed in heauen. And then it followeth: *Againe, I ſay to you, that if two of you ſhall conſent, &c.*

Wherefore, as that power of byn- ding and looſing, was not indiffe- rently giuen to all the faithfull; ſo neither was this promiſe made in- differently to all, but onely to the
 Apoſtles

Apostles, and by them, to their lawfull successors. To omitte; that our Sauour had in vaine established, a subordinate forme of gouernement in his Church, (as after shalbe'proued) if he would, that euery one should become his owne Schoolemaster.

These men, being brought into a fooles net, with this false opinion of vnderstanding the scripture; what is their next presumption? MARTIN LUTHER, shal tell it best, who in his girding vaine, doth notably taxethem for it, in these tearmes, which I will barely interprete, as the wordes doe founde. *There be some men perswaded, (saith he) out of a most foolish conscience, that vnlesse they become teachers, they cannot be excused from hiding their Lords money, and by that meanes, are made guilty of damnation. O good brother, Christ hath in one worde freedde thee from this pittifull scruple. View the Gospell, where it said, Vocatis seruis, tradidit illis bona sua. Marke, how he saith, Vocatis; to those whom he called. Tell mee, vwho hath called thee, vnto this businesse? Expect thou the, caller. In the meane time, take thou no care, for if thou wert wiser then SALOMON, or DANIEL,*

Com. in
epist. ad
Galat.

NIEL, yet, vnlesse thou be called, shunne it as thou wouldest Hell it selfe, that there passe not one worde of teaching from thy mouth. If he shall stande in neede of thee, hee will call thee. If hee shall not call thee, neuer be afraide that thy skill will burst thee.

To returne to my purpose; QVINTILIANVS, requires the skill of diuers Lib. 1. c. 4.
faculties in a man, that will but vnderstande a Poet rightly as he should. And S. AVGVSTINE affirms it were needful for such a one to haue first studied ASPER, CORNVTVS, DONATVS, and the like Authors. Where he sheweth, how much more is to be learned of him, that will presume to wade into the search of those hidden & profounde mysteries, contayned in the holy Bible. But our men haue the lucke to finde out a more compendious way to this learning, then their ancestours could euer knowe.

De vtilie cred. c. 7

It is indeed, the propertie of such, to promise extraordinarie waies to knowledge, and to become teachers of that which themselues neuer learned. *Nihil enim sic amant isti* (saith S. AVGVSTINE, of their like) *quàm scientiam promittere, &c.* They affect nothing more

Tract 97
in Ioan.

De vtil.
cred. c.1.

more, then to promise great skill, and doe skorne our ignorance, for beleeuing such Catholike trueths, as wee that bee children (saith he) are commaunded to beleeue. And with this very bayte, they had drawen him so farre in his youth, that for nine years together (as himselfe writeth) he did forsake the religion, taught him by his parents, to follow them; perswading him, that Catholiks terrifiemen with bug-beares of superstition, in requiring simplicitie of beleeefe, without shewing first the reasons of such poynts, as they would haue one to beleeue. Whereas, they on the other side, constraine no man to beleeue, till they haue first examined and clearely vnfolded the trueth.

Epipha.
har. 49.
D. Aug.
har. 20.

To this perswasion, wee see men are brought with that false opinion of knowledge, that all truthe must appeare to them euident; euery one must be an interpreter of mysteries, euery man a Prophet, with these Gnostickes; euery woman a Priest, with these Pepuzites. Hardly, shal one meete with a man of this crew, that in matter of scripture specially, will

acknowledge his ignorance, be the question neuer so difficile: whereas, men much wiser and more learned, are not halfe so confident.

The only reason I can finde hereof, is that which SALOMON teacheth, *Prou. 26* where he saith, *Sapientior sibi, stultus videtur, septem viris loquentibus sententias.* And wee see, how this great Sage himselfe, for all his exquisite learning, was nothing ashamed to confesse his owne want of knowledge, *Prou. 18.* not onely in the law of God, but also euen in humane arts and sciences. And the learnedst Hebrew Rabbines do confesse, that as touching the signification of those two little wordes, (*Vrim & Thumim*) they are vtterly ignorant, and knowe not what they meane. Which likewise, S. AVGVSTINE affirmes, to bee a *Quest. 170. in* poynt of no small difficultie. And Doct^r CAIETANE saith, that no man *Exod.* hitherto, hath sufficiently explicated what is the meaning of them.

The Learned ORIGEN, for all his profound skill, and painefull studie, in the interpretation of Scriptures, found so great difficultie, in ex-

C

plica-

Ep. 125.
quæ est
ad Da-
mas.

plicating two short verses, concerning LAMECH, in the fourth of Genesis; that (as S. HIEROME witnesseth) he spent the 12. and 13. booke of his Commentaries vpon Genesis, in sifting the doubtes and questions arising of that place: the obscuritie whereof, so many different and sundrie expositions of other Doctors doe sufficiently witnesse.

Præf. in
Act. A-
post.

Venerable B E D A likewise, our learned Countreyman, whose continuall imployment was in the studie of holy Scriptures, doth confesse his dulnesse of vnderstanding (so hee tearmes it) which did not a little trouble him, for that hee could not finde out the reason why, according to the Hebrew truth and computation from the generall deluge, vnto the time of A B R A H A M, there are ten generations onely specified, and yet S. L V K E, (whose penne guided by the same holy spirit, could not likewise erre) doth recount according to the 70. Interpreters, eleuen generations, adding that of CAINAN, in the Gospell written by him.

Of S. A V G V S T I N E S plaine dealing

dealing, in confessing his ignorance, he himselfe shall best reporte, who was so little squeamish in this kind, that in a certaine poynt of dispute, he goes thus roundly to work with his reader: *To the ende, thou mayest now scorne me, whom thou tookest for a great Do-*

Cont.
Priscil. e.
11.

ctor, I answere, that I know not what they are, nor wherein they differ, one from another. Of the same poynt, (to wit) the specificall difference of Angels) he saith in another place: Let them declare these things that can, I for my part, must confesse, I know them not. And in the Chapter following: VVhat neede is there, that one should affirme or denie, or define those things with doubtfulnesse, which, vvithout any doubt or danger, may rest vnknownen?

Enchi-
rid. c. 59.

He confesseth else-where, that in the Holie Scriptures, like as in many other things, the poynts whereof hee was ignorant, were far more then those which hee vnderstood. To

Ep. 119.
ad Ianu-
ar.

whom, that place of the Apostle in his first Epistle to the Corinthians, the 3. chap. 15, verse, seemed so intricate and harde to bee expounded, that he thought it might well bee rancked with those, which S. PETER

L. de fid.
& oper.
c. 19.

2. Pet. 3. wrote, were difficile to bee vnderstood. And he saith, hee had rather heare the opinions of others therein, then deliuer his owne. Of an other like place, which is in the 2. Epist. to the Thessal. the 2. chap. and 7. verse, he writeth in this maner: *Ego prorsus quid dixerit, fateor me ignorare.* I confesse in very deed, I do not know, what the Apostles meaning is by those words.

L. 20. de
Ciuit.
Dei. c. 19

Hom. 22
in Euang.
v. D.
Amb. l. 1.
c. 7: de
vocat
Gent. &
eund. D.
Greg. ho.
17. in
Ezech.

Wherefore, it was to this purpose very fitly obserued by S. GREGORIE. that in the olde Law, the relickes of the paschall Lambe were commanded to be burned, to the ende (saith he) wee might learne, that in the mysteries of the true L A M B E, sacrificed for vs vpon the C R O S S E, what wee cannot chewe downe with our vnderstanding, wee should burne in the flame of Faith and charitie.

Hom. 5.
in Leuit.

The like did O R I G E N obserue, concerning the sacrifices offred in the Lawe, which, albeit they were graunted to the Priestes to eate, yet were they not all permitted vnto them, but some parte thereof was
offred

offred vnto God, and burned vpon the Altar. To giue vs to vnderstand, that although it be granted vs to finde out the sense of many things contained in holy writ, yet some other things there are, which must be referued for God himselfe. Which, being aboue our reach and vnderstanding, least happely, saith he, wee mistake them, and conster them, otherwise then the trueth is, it were better wee should spare them to burne vpon the Altar. to wit, in that fire of inflamed charitie, whereof S. GREGORIE spake in the place before alleadged. Vid. Ire. l. 2. c. 47.

For what dammage can it be vnto thy little ones (saith S. AVGVSTINE speaking vnto God) if in such points, their vnderstanding fayle them, so long as they depart not from thee; but feather themselues with safety in the nest of thy Church, and there strengthen the winges of charitie, with the nourishment, of a liuely Faithe? L. 4. conf. c. 16.

Wherefore (saith the same Doctor) when I heare my Christian brother, discovering his ignorance in this or L. 5. c. 5. conf.

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that, and misconstruing one thing for an other, I patiently brooke the good soules mistaking, because, I see well it cannot hurte him so long as hee beleeueth nothing vnworthely of thee, O Lord, the Creator of all.

CHAP. IIII.

THAT TRVETH TAKES NO
*disaduantage, by our blamelesse ignorance,
in the reasons of diuine mysteries.*

Ex Arn.
I a Cont.
Gent.
quoad
sensum.

NEITHER, neede wee to feare that the common cause of our Faith should suffer wracke, or be de- priued of necessarie defence, vnlesse it be supported with reasons and ar- guments, against euery importunate & presumptuous wrangler. As though our religion could not stand without Champions to defende it, or were e- uer the truer, for hauing many ap- proouers, or that she must be fayne to begge her authoritie from feely men. This consequence, is nothing neces- sarie. For, our faith and religion is sufficiently guarded with her owne forces, and beares vp her selfe with
the

the strength of her owne pillers, being so well framed, that shee can not choose but stand, all were it so, that shee had neuer an arme to defende her. Yea, though all tongues, with combyned courage, should strue by clamarous contradiction, to worke her subuersion.

Suppose then, wee should be destitute and vnfurnished of arguments, or, peraduenture not vnderstanding the reason of thinges, should frankly confesse this our ignorance, and tell them, wee doe belecue as wee haue heard from him, whose authoritie is more potent to perswade then reason, wherein is this credulitie of ours to be blamed? Is it a fault to belecue God, and graunte that thing to be possible vnto him, which to our sensuall reason, seemeth impossible? Is it a fault to confesse, that either wee know not these things, or that wee know them for such as are not of vs to be discuffed? It is nothing so. For, what reproach or shame can it be for one to be ignorant in that, as he is not bound to know? or yet to professe without excuse or dissimula-

Ibid.

tion his ignorance in things he knows not? no wise man surely will judge him blame-worthy that takes not vpon him the vnderstanding of some darke or hidden poynt, but him rather that presumes euidently to know such things, as are inuolued with insoluble knots and obscurities.

He that should call euery trueth in question, whereof he were not able to conceaue the reason, might happen also to doubt, whether he haue a reasonable **S O V L E**, and stagger, no lesse at any other vndoubted principle, which his feeble vnderstanding, could not be able to compasse. It is affirmed by **O R I G E N**, and cannot be denied, that in the Churches obseruations, there bee a great many things, which euery man is bound to doe, and yet the reason of them is not euident to euery one.

Hom. 5.
in Num.

There be others also, which many perhaps, who sufficiently vnderstand them, cannot sufficiently explicate. And surely if we should be said to vnderstand no thing, but what we are able to explicate by defining the nature

ture and propertie thereof, we need not much boast of our knowledge in most things that are. For as learned MVRETVS said to this purpose; I seeme well enough to know what a stone is, what a horse, what an Oxe, what is golde, what is siluer: of which things, notwithstanding (as of infinite others in daily vse) should one presse me with giuing him the definitions, I must intreate him to giue me time to delibrate thereof, and perhaps, after a prettie long deliberation, I should be as new to seeke for an answer as before; neither should I dare to affirme that I am in health, or that I am sicke, because there be so many disputes amongst the Phisicians, about the nature and definition of health and sicknesse. Whereupon, GALLEN said very well; *Obmutescendum nobis foret, si ea tantum nosse dicamur, quorum definitiones tenemus.*

In suis
ad Sen.
Annotationibus.

It was a pretie answer, S. AVGVSTINE, made concerning the definition of time: *Si nemo ex me querat, scio. Si querentibus respondere velim, nescio.* Hee tels vs likewise, that there be many things, wherein a man may be ignorant

Li. Conf.

L. 2. de
pec. mer.
& rem. c.

norant vl.

L. 22. de
Cinit.
Dei c. 20

Eiusdem
libri. c. 2.

rant, without prejudice to his promised saluation. And that some things there are, which might not onely, with more wifdome be concealed, but also, with more skill remaine vnknown. Thererfore (saith he) let no man demaund of me that, which I know, I know not; vnlesse peradventure, hee vvould learne not to know that, vvwhich hee should know, can not be known.

Ep. 29.

In a certaine Epistle also, vvwhich hee vvrote to S. HIEROME, hee saith vnto some, vvho demanded of him, hovv the sinne of ADAM, should spread it selfe, to the infection of his posteritie? his answere was this: *hoc, vt alia multa, ignorare me fateor.* I confesse, this is one thing amongst many, which I doe not know. And to others, hee giues this counsell, in poynts of like

Traſt. 36.
in Io.

difficultie: *Si intelligere non valetis, in portu, securi maneatis.* If you be not able to vnderstande them, abide safe a Gods name, in the Hauen. And againe: *Capiat, qui potest, credat qui non potest.* Yea, perhaps it is better to be ignorant in some things, then with danger of error to learne them, as Saint

HIE-

HIEROME wisely teacheth. Only one poynt there is, noted by S. AVGVSTINE, which were necessary for euery man to know, *That pride is the mother and of-spring of all vices.*

Ser. 15.
ad frat. in
eremo.

CHAP. V.

VVHY ALMIGHTY GOD, DOTH
require our beleefe, in things Supernaturall.

IT were an absurde thing to imagine, that Faith, which is a certaine participation of the diuine wisdom, and a light inspired, by that first and supream Veritie, should rely vpon so weake a foundation, as humane reasons, which proceeding from the twinckling gleames of natures obscure lampe, are not able to cleare the myste of those verie ambiguities, wherewith she her selfe is encompassed.

Wherefore, it is not for any such petty evidences, that we embrace the beleefe of supernaturall trueths, but for the authoritie of Almighty God, who hauing reuealed the same vnto
his

his Church, commandeth we should beleeue them, without other motiue, then the speakers authoritie. Which

L. 12. de
Trin.

made S. HILARIE to affirme, *that religious faith, and naturall ignorance, goe rancked together.* According to which,

L. 1. c. 1.

We may say with PAVLVS OROSIVS: *That where the discourse of reason ends, there Faith beginnes.*

L. 1 con.
Gent. c. 5

The Angelicall D.S.THO. declareth certaine reasons, wherefore Almighty God doth exact our simple beleeve of such mysteries, as a man is not capable to vnderstand. First of all, that his owne glory might appeare the more emynent. For, seeing the Majestie of God, is immense and infinite, it was fitting, that the knowledge which man should haue of God, and things appertaining to him, should be in some sorte answerable, to so great a Majestie. Therefore, was it necessary, that hee should assuredly and stedfastly beleeue, those things of God, which, could by no reason be comprehended. And this is that great glory, which man yeeldeth vnto God, to wit, that with infallible assurance he doth beleeue and acknowledge

ledge, touching the immensitie, omnipotency, wisdom and goodnesse, of the diuine Majestie, those perfections, which surpasse by infinite degrees, all such things as are subject to humaine vnderstanding.

Secondly, because it was a thing very consonant and agreeable both to the nature and aduancement of man himselfe. For seeing there be two principal faculties of mans Soule, to vvitt, his vnderstanding and vvill, it was meete that he should acknowledge his subjection and obedience to God, not onely with his vvill, but vvith his vnderstanding likewise. Whereupon, like as the obedience and subjection of his vvill, consists in the deniall of it selfe, to performe the will of God: euen so, the obedience of his vnderstanding, consists in the renouncing of it selfe, and subjecting his reason, to the diuine reason. Which submission of vnderstanding, man doth execute, vvhilst by Faith, hee giues assent vnto those poynts, vvich the Christian Religion teacheth him to belecue. So that it is necessarie, vvith a liuely and constant

Cap. 118

46 MAN'VDCTIONS TO THE

stant faith to belecue, as being a thing both glorious to God, and auaileable to man himselfe.

Id. 22. 9.
2. art. 3.

A third reason was, because, as well the end, for which man was created, to wit, the cleare vision of God, as also, the meane of his saluation, ordained by Gods decree, to witt, his redemption, (which was to be wrought by the Sonne of God) are poynts, which farre surpasse the limits of nature, and therefore man could haue no certaine and infallible knowledge of these things, but by the light of diuine Faith. Wherefore it was most fitting, that it should be commaunded vs by GOD, to imbrace all such decrees, as were aboue our vnderstanding, with an-
 invincible constant, and most assured faith, for this onely reason, that these mysteries do rely vpon diuine authoritie, and that with promise of reward, if wee obey, or eternall damnation, if we resist and deny our obedience, according to that saying of our Sauour. *He that will beleue, and be baptised, shall be saued: but he that will not beleue, shall be damned.*

Marc. vlt.

CHAP. VI.OF THE RVLE OF FAITH:
and Ecclesiasticall Hierarchy.

WHEREFORE, the prime and formall reason (as they tearme it) of beleeuing, is no other, then *prima veritas*, the first trueth and diuine authoritie: but the reason *à posteriori*, or cause propounding, is the authoritie of the Catholike Church, which, not in it selfe, but in respect of vs, is more euident, and therefore may be rightly tearmed, the rule of Faith.

As for example, the Samaritanes beleued in Christ. but how? was it not first by the preaching of that Samaritane woman? euen so, we beleue the Articles of our Christian Faith, which Almighty God hath reuealed and confirmed, by his owne authoritie, (whereupon Faith is not tearmed humaine, but diuine) yet, had we not attained vnto this Faith, nor come to the knowledge of these Articles,

ticles, if the Samaritane woman^L (which is the Church) had not by her Pastors preached Christ, and these mysteries vnto vs.

Io. i.

Act. i.

Neither doth it herehence follow, that Faith depends vpon mans testimony, or the Scriptures authoritie vpon the authority of the Church, but onely so farre forth, as CHRIST himself depended, vpon the testimony of IOHN BAPTIST, to wit, in respect of the Iewes, to whom IOHN was better knowen: or as, in respect of both Iewes and Gentiles, he depended, vpon the testimony of his Apostles, by whose ministerie and preaching, they haue imbraced the Faith.

And this is no impeachment at all, to the infallible authoritie which the doctrine of Faith, and the diuine Scriptures haue of themselves. For, as light doeth neither increase nor diminish, nor alter the nature of Colours, but onely shewes the same vnto vs, being not otherwise able to discern them: So the authoritie of the Catholike Church, doth neither increase nor diminish, nor alter the authoritie of Scriptures, but onely
mak

makes them knowen to vs, and beleeued for such. Seeing that Faith, Rom. 104
(as the Apostle witnesseth) commeth by hearing, and the worde of God is not to be heard from any other, then authorized witnesses, *qui probati sunt à Deo, vt crederetur eis Euangelium.* 1. Thes. 6

But CALVIN findes fault with this explication, and will needes haue the Scriptures discerned by their owne luster, counting it a madnesse, that a man should bee taught to discouer light from darknesse. I suppose that if Batts and Owles could speake, they would tell him they had need of some other helpe, to discouer the Sunnes brightnesse, besides her owne beames. Wherefore, A R I S T O T L E 1. Ethic. 4
said, that *eadem nobis, atque simpliciter nota*, are two different things, the cause of obscuritie, proceeding from our selues, and the weakenesse of our owne vnderstanding. As for CALVINS fancie, of discerning them by the spirit, it is a meare dreame; for why could not hee by that spirit, discern the bookes of Machabees to be canonicall scripture, so well as S. A V G V - 1. 18. de
S. T I N E, and the Catholike Fathers Ciuit.
D. had Dei. c. 36

had done before him; who, like duti-
full children, beleueed the Church
their mother in that poynt; he, like a
blynde byard, and impe of disobedi-
ence, would rather belecue him-
selfe.

L. 4. In-
stit. c. 1.
§. 4.

Yet was this man so courteous
else-where, as to deduce out of the
very name and propertie of a mo-
ther, how necessarie it is for vs to
imbrace the Churches doctrine and
direction: who hauing giuen vs our
first life and breeding, and sithence,
nourished vs with her owne breasts,
must furthermore defende vs vnder
her safegard & gouernement, *donec exu-
ti carne mortali similes simus Angelis*. And he
addeth, that our infirmitie doeth not
suffer, wee should bee turned loose
from her schoole, *donec toto vitæ cursu
discipuli fuerimus*. And a little after, ci-
ting those wordes of the Apostle,
that God hath ordained in his Church,
*some to bee Apostles, some Prophets, some Do-
ctors, &c.* Here wee do see, that God
(saith he) although he could in a trice
bring his, to perfection; *noluit tamen eos
adolescere in virilem ætatem, nisi educatione
ecclesie*: yet would hee not that they
should

1. Cor. 11

should grow to mans state, otherwise then by the Churches fostering.

It is true, that the Apostles for their parts needed no schoole-master in this kinde, as hauing bene immediatly taught by our Sauour himselfe. But now there is a maine disparitie, betwixt their case and this of ours. For, like as Almighty God, in the beginning of the worlde, formed the first creatures immediatly of himselfe, but afterwards produced the others in successe of time, by their ingendring causes: euē so hath he likewise instructed the first pillars of his Church by himselfe, and his onely Sonne; the rest which followed, he taught by them and their successors. And like as in the olde Testament, he did not reueale his will immediatly to euery faithfull beleeuer, but by the Prophets: the very same hath hee done in the new Law, by his Apostles and their Successors, from time to time. Of whom he hath plainly pronounced: *He that heareth you, heareth mee, and he that despiseth you, despiseth me.* Wherefore one of them letted not to say, *He that knoweth God, heareth vs.*

Luc. 10.
D. Cip. l.
4. Ep. 9.
D. Bas. de
const.
Mō. c. 29

Another also writes in this maner:
 1. Thef. 3. If any man obeyes not our wordes,
Ne commisceamini cum illo. And a-
 1. phes. 3. gaine, *Mihi omnium Sanctorum minimo, da-
 ta est gratia hac, Euangelizare, & illumina-
 re omnes, &c.*

De celest
 Hierar.
 c. 5.

Ibid. c. 4.

Doubtlesse, Almighty God could immediatly haue reuealed vnto vs, what wee ought to beleeeue, hauing no neede of second causes, but wee see he hath otherwise ordained in his diuine prouidence, that there should be a dependance, and a subordination one to another, in all his workes, both naturall, and supernaturall: For which cause (as that great Doctor DYONISIUS sheweth) he hath appoynted the inferiour Angels to receaue their illustrations and directions, from the superiour, the rule and order of HIERARCHY requiring, *ut alii purgentur, alii purgent, quidam luce illustrentur, nonnulli illustrent: & aliqui perficiantur, alii perficiant.* And he saith, it is a Law decreed by God, that in euery HIERARCHY, there should be distinct orders and degrees, as first, last, middle; and that the superiours should be maisters and teachers of
 the

the inferiours.

We see likewise, that after it pleased his diuine wisdom to frame this inferiour world, and the creatures therein contained, hee would not otherwise maintaine their perpetuitie and succession, but by the ministerie of those celestial and more durable bodies, which therefore hee indued with certaine excellent properties and perfections, that from their influence, these inferiour might receaue their life and propagation, from time to time. And it seemes the Prophet D A V I D forsaue in spirit, the like order and state of the Church then to come, which being a certaine spiritual world, comprehendeth the heauens and earth, in a mysticall sence. Wherefore he compares the Apostles and Superiour ministers thereof, to the heauens, the people and inferiour members, to the earth. Which allegorie, the Apostle also confirmeth, in his Epistle to the Romanes.

Psal. 18.

Cap. 10.

For, as the heauens in their naturall motions, euen so these, in their spirituall stations, doe shine and giue

Roff. in
def. sac.
adu. Lut.

light, by their example of life, they giue heate, by their feruour of charitie, moysture by wholsome counsels and admonitions: they quicken by comfortable promises, they thunder by denouncing & threatning of Gods judgements; and finally, they lighten also by their working of myracles. As that worthy and learned Prelate of our Nation B. FISHER hath to this purpose very aptly obserued.

This order and HIERARCHY, the holy Fathers doe euery where mention, as a chiefe poynt wherein the Churches ornament and dignitie, principally consisteth. And for this reason she is shadowed in the person of a QUEENE, *Circum amicta varietate*. For this cause, she is tearmed a BODIE; for this also she is intituled, a KINGDOME, shee is called a CITIE, a HOUSE; and finally, AN ARMY IMBATTLED IN MARTIAL ORDER, to expresse the varietie of her offices, and the differences of their seuerall charges and functions.

There needs no more to be said for
this

Pf. 18.

1. Cor. 12

Col. 1.

Mat. 13.

Is. 30.

1. Tim 3.

Cant. 6.

this poynt, but that such is the will and ordinance of him, who being Lord and commander of all, and hauing to dispose of his Ministers and seruants, in their seuerall charges, as pleased him to imploy them, *would* (as LACTANTIVS well noteth) *before* all things haue a certaine diuersitie and difference of estates; vvhich is the cause (saith hee) that hee hath not opened the secrets of his trueth to the vulger sorte, but hath reuealed the same to a very fewe: by whom vndoubtedlie, hee would haue it taught and imparted to others.

De opif.
Dei. c. 20

Non in
omnibus
est scien-
tia. 1.
Cor. 8.

Wherefore the Apostle, warnes vs, that we obey these our teachers and ouerseers, *as those who must giue account for our soules.* Whose charge, S. PETER expresseth, where he saith: *Pascite eum, qui in vobis est gregem.* By these, doth Christ impart his will and doctrine vnto vs, which he signified in those words, where he prayed for such as were to belecue, *per verba eorum.* And to them it was said: *vos estis lux mundi:* to them it was said: *sicut misit me Pater & ego mitto vos.* which two clauses, doe so amply expresse the na-

Heb. 13.

1. Pet. 5

Ioan. 17.

Matt. 5.

Matt. 16.

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ture both of their office and authoritie, as it needes no further explication.

2. Cor. 3. Do you require (saith he) a prooffe of him that speakes in me, to witt, Christ? And againe: VVhen you haue receaued the word of God from vs, you haue receaued it, not as the word of men, but as in very deede it is, the word of God. And: you know what precepts I haue giuen you, &c. *qui hac spernit non hominem spernit sed Deum, qui etiam dedit spiritum suum sanctum in nobis.* For the holy men of God, haue spoken as they were inspired by the holy Ghost.

Deut. 10 & 17. It was likewise in the Old Lawe commanded, that the people should demaund the Law of the Priests: & Aggzi. 2. *ad verbum eorum omne negotium pendebit.* The Priests and Leuites shal teach my people what difference there is betwixt holy and polluted: and they shall shew them how to discerne the cleane from the vncleane. And when any controuersie shall grow, they shall stand in my iudgement and iudge. And by an other Prophet: The lippes of the Priest shall keepe knowledge, and they shall demaund the Lawe at his mouthe.

Malac. 2.

Moreouer, the distinction and subordination of seuerall members, is a thing

thing belonging to the nature of the Church, which is **CHRISTS** body mysticall, seeing that all members (as the Apostle teacheth) can not haue the same act; and therefore it was necessary, that therein should be some rulers, and some subjects, some Pastors, and some sheepe; some placed in the foundation, others, vpon it: that some should be Doctors, other some disciples, some to minister the Sacraments, others to receaue them, and the like. For, God hath placed them euery one in the bodie, like as he would: if so be they were all one member, where should be the bodie? And in another place, he giues thereof this reason, That being thus compact and knit together by this coniuncture of subministration, euery member to the other, the whole body should increase, to the edifying of it selfe in charitie.

Rom. 12

Nazian.
de mode-
rat. in
disp. hab.

1 Cor. 12

Ephes. 4.

This subordination **S. AVGVSTINE** deduceth out of that place of the Gospell, where such as were clenfed from Leprosie (whereby he vnderstands all those who were to be conuerted from erroneous doctrine) were sent to shew themselues to the Priests.

Lib 2.
quest. in
Euang.
cap 40.

Luc. 17.

Act 9. The same hee prooueth out of other places, as where PAVLE was sent to ANANIAS for the like cause. Which also mooued the same Apostle to conferre his Gospell with others, *least peradventure (saith he) I should runne, or had runned in vaine* And this is that which hee meant, where he teacheth, that *the spirit of Prophets, should be subiect to other Prophets.*

Gal 6. And CALVIN himselfe noteth, that although PAVLES vocation was a singular and extraordinarie prerogatiue of God, yet was he afterwarde sent with BARNABAS, to teach by peculiar mission, and ordination of his fellow Apostles, and that also with imposition of hands, *vt ecclesiastica disciplina (saith he) in designandis per homines ministris, conseruaretur.* That the Ecclesiasticall discipline, in ordaining ministers by men, might be conserued. And LVTHER in his Commentaries vpon the Epistle to the Galath. doth rightly gather, that our Sauour CHRIST, by this maner of speciall care in ordering his Church, would giue vs to vnderstand, *ne temerè quisquam docere præsumeret, nisi ab ipso vel à se missis,*

missis, missus sit. least any man should rashly presume to teach, who had not his mission from him, or from such, as were sent by him.

Finally, S. AVGVSTINE before al-
leadged, bringeth to the same pur-
pose, the example of CORNELIVS,
vnto whom S. PETER was sent, by
whose ministerie, he might not onely
receave the Sacraments, but also
learne of him what to beleue, what
to hope, and what to lope.

Præf. ad
ad lib. de
doct.
Christ.
Act. 10.

To this ende, were giuen vs Apo-
stles, who are Legates for Christ: to
this ende, were giuen vs Doctors,
which might interpret vnto vs the
Euangelicall and Apostolicall Do-
ctrine. To this ende, wee haue our
Bishoppes, whom the holy Ghost hath appoin-
ted to rule the Church of God. That wee
should not be like vnto children, wauering.
&c. as the Apostle speaketh. And e-
uen CALVIN himselfe confesseth,
that the Church cannot possibly be
without them. The same taught S.
CIPPRIAN: the same also taught S.
HIEROME, where he saith, *Ecclesia non*
est, quæ non habet sacerdotes. It is no Church,
that hath no Priests.

2. Cor. 5.

1. Cor. 12

Act. 20.

Ephes. 4.

4. Instit.

3. 9. 4.

Lib. 4.

ep. 9.

Cont.

Lucife-

And

60 MANVD VCTIONS TO THE

And although CALVIN reject this appellation, as also LVTHER did before him, yet our prescription for that poynt, hath a better warrant, than their counter-plea. Of our Priests, was that promise of GOD, made by HIEREMIE; that they should for euer continue, and surpasse the Starres in multitude. Of our Priestes, was meant that Oracle and prediction of the Prophet E S A Y, where he saith : *vos autem Sacerdotes Domini vocabimini.* And so the holy B. and Martyr, S. CLEMENT', as also S. HIEROM with others, who were likely to know the trueth, haue vnderstood that place. to omit other testimonies of antiquitie, and perpetuall consent of the whole Church.

But now these generally named Priests, the Catholike tradition grounded in Scripture, doth distinguish into two different rankes, to witt, the superior or more principall, (who succeeding the Apostles, are named Bishoppes, and haue the first place of authoritie in the Church) and the inferiour or second rancke of Priests, who, having their succession, from
the

Hier. 33.

Isai. 61.

Ep. ad
Iac. Hier.
ro. Ep.
D. Hier.
Com. in
Isai.

Clem.
Ep. i.
Damasc.
in ep. ad
Coepisc.
Beda in
Lnc. l. 3.
c. 15.
Clem.
Mart.
Constit.
Ap. l. 8.
cap. 42.

the 70. Disciples, are equall in power of priesthood to the first, but in preeminence of order and jurisdiction, inferior to them. Albeit the one and the other, if we respect only the bare names, are indifferently taken and vsed by the Apostle without distinction, but so, that he putteth a cleare and manifest difference betwixt their functions and authority, as his owne wordes to the two Bishoppes, TIMOTHIE and TITVS doe sufficiently prooue. Where, to the first, he writes, that he should not admit any accusation against a Priest, without two or three witnesses: to the other, that hee should correct what was amisse, and ordaine Priests throughout all Cities. By which, he giueth plainly to vnderstand, that TIMOTHY, and TITVS as Bishoppes, (taking the word in his proper signification) were superiour to those other Priests in authoritie, whom they were to ordaine, and whose causes they were by their office, to examine, correct, and iudge.

Moreouer these, and what euer other Orders and degrees there are besides

Mat. 10.
Mar. 3.
Luc. 6. &
10.
Conc.
Trid. Sess.
23. cap. 4
can. 7.

1. Tim. 5.

Tit. 1.

v. Eph.
hær. 75.

L. 3. de
confid.
propè
fin.

Apoc. 12

besides in the Church, as Primates, Archbishops, Abbots, and the rest, they are all, (as S. BERNARD sheweth) subordinate by the institution of CHRIST himselfe, to one chiefe Prelate and ruler here in earth, according to the forme and exemplar of the ANGELICAL HIERARCHY: ouer which, the Archangell MICHAELL, is noted in the Scripture, to beare the rule.

Hebr. 10

And the very same, which Saint BERNARD deduceth, from the Idæa of the Celestial HIERARCHY, wee may also deriue from the plat-forme of the Hebrewē synagogue, which was a type and figure of our Church; the Law being (as, the Apostle witnesseth) a shadowe of the future Evangelicall state. And this kinde of argument from the shaddow to the bodie, S. PAUL himselfe doeth warrant for no bad logicke, where he shewes, that such as preach the Gospell, ought to live of the Gospell; proouing it by the like figuratiue Lawe in Deutronomine, that those who wrought in the tabernacle, were to be releued of the Tabernacle.

1. Cor. 9.

Deut. 18.

Where

Wherefore, as in that Priesthood, there was a distinction of seuerall orders and degrees, all of them subordinate to one high Bishop, whose peculiar consecration, ornaments, supreme ministerie, and different functions are described in Leuiticus; euen so the like ought to be in the Churches priesthood. vnlesse, one will say that God ordained this peculiar forme of regiment for the Synagogue, leauing his Church (*whose gates, the Prophet sayth, he loued, aboue all the tabernacles of I A C O B*) in a Babilonicall confusion, without orderly rule and gouernement.

Leuit. 16
Exo. 19.
Hebr 9.

Psal. 86.

Or, was it perhaps (as CALVIN suggesteth) necessarie for that people to haue a high Priest, by whose authoritie, they might be helde in vnitie, and drawen from strange religions, as being but a handfull, in respect of Christians, and therefore as a little fielde (so he fancieth) might easily be tilled by one labourer; but the Christians common wealth not so?

4. Instit.
6.

Truely this reason, for the force it hath, draweth wholie on our parte,
being

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being as much, or more necessarie to haue a head ouer a great multitude, where vnitie is hardlier kept, and the danger of corruption greater, amidst so many false Religions, then in a smaller number. But he telles vs, that A A R O N was a figure of Christ, not of our chiefe Bishoppe. And wee may tell him, that hee was a figure of them both, in like maner as S. A V - G V S T I N E shewes, those former sacrifices, to haue prefigured the sacrifice of the Crosse, and also the daily Sacrifice which we offer in the Church: the reason of Sacrifice and Priesthood being alike.

Lib 2.
cō. Faust.
c. 18.

Ep. 2. &
3.

Mat. 16.
Luc. 22.
Io. vlt.

Wee tell him further, with the auncient B. and Martyr ANACLETVS (who was ordained Priest by Saint PETER) that this primacie being giuen by CHRIST, VNTO PETER, can belong to no other then the Romaine Bishoppes, who succede P E T E R in his office, and pastorall charge of the vniuersall Church. For which point, there needes no further proöfe, then the practise and vniforme sence of the Church it selfe, the onely best interpreter of our Sauours graunt.

VVith

With vs (saide a wise Romaine) it is an argument of truth, when a thing is approoued by general consent.

CHAP. VII.

THE PREROGATIVE OF THE
Romaine Church, and perpetuall
succession of her Bishoppes.

OF these, and the like reasons, haue the auncient Fathers from time to time, so diligently obserued the succession of Bishoppes in the Church and chayre of Rome: as vnto which, for her more powerfull principallitie (saith I R E N Æ V S) e-
uery Church, that is to say, the faithfull spread ouer all parts, must of necessitie ioyn themselves The succession of whose Bishoppes, helde S. A V G V S T I N E
saith in the Church, as he himselfe witnesseth, who recounteth a Catalogue of all their names, from Saint
P E T E R, to A N A S T A S I V S, who liued in his time. The like did
E P I P H A N I V S before him, and generally, all the Fathers doe
vrge this poynte of succession, as

L. 3. c. 3.

Con. ep.

Fund. c. 4

Id. ep.

161 &

ep. 163.

Hæresi.

27.

E

an

an inuincible argument to confute the Heretickes, who liued in their times, as in the places here alleaged

Iren. L. is to be seene.

3 c. 2.

& 3. l. 4. c. 43. & deinceps. Tertul de præscript. c. 32. Cip. ep. 52. & 76. Opat. l 2 cont. Parmen. & alii passim. v. Alfons. à Castro. verbo Papa.

For, as in the olde Testament, their lawfull Priesthood was deriued from A A R O N, which made them so punctually obserue the Leuiticall succession; (and this argument they vsed against the S A M A R I T A N E S erecting, a new scismaticall temple, in the mount Garizim, as I O S E P H V S recounteth) euen so in the new Testament, no man is to take vpon him that honour, but hee that is lawfully called by God, as A A R O N was, to witt, visiblie, and with peculier consecration, as we reade, that he and his children were. For so were the Apostles visiblie called, consecrated and sent by Christ: they by authoritie receaued from him, did visiblie by imposition of hands, call, consecrate, and send others. and those in like maner others, from time to time with.

Lib. 13. i
Antiquit.
c. 6.

Hebr. 5.

Leuit. 8.

Io. 10.

1. Tim. 4.

Without interruption. By which orderly
succession of Bishoppes (saith IRENÆVS)
the tradition of the Apostles hath come vnto
vs, and it is a most plennarie demonstration,
that the Apostles faith and ours, is one and the
selfe same.

l. 3. cap 2.

Whereupon the Fathers gathered
 together, in the Councell of Constan-
 tinople, for the clearer and more e-
 uident note of the Catholike Church,
 added, by diuine inspiration that
 clause, A P O S T O L I K. For the
 holy spirit, who rules the Church,
 doth not gouerne the same by any
 other kinde of Ministers, then A P O -
 S T O L I C K. Which spirit, was
 first of all giuen to the Apostles, and
 hath euer sithence, by the infinite
 goodnesse of God, remained in the
 Church. and consequently (to vse
 T E R T V L L I A N S words) what
 the Apostles haue preached, that is
 to say, what Christ hath reuealed
 vnto them, ought not to bee
 otherwise prooued, but by those
 Churches, which the Apostles them-
 selues haue founded. And then (re-
 ducing euery race to his original off-
 spring, as he speaketh) why not prin-
 cipally

Catechi.
 Ro. in ex
 pos. Sym.

Præscrip.
 c. 21.

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D Aug.
vbi sup

cipally by that Church, *In qua semper Apostolica cathedra viguit principatus;* wherein the Soueraintie of the APOSTOLICAL Chaire, hath perpetually flourished: and from whence, the Gospell hath bene sent to all the paris of the world: wherof he saith in an other place; *Ipsam esse petram, quam non vincunt superba inferorum porta.*

In Psal.
30.

D Hier.
Ap r. cō.
R ff. in.
D Am.
orat. de
ob. Saty.

For which cause, the auncient Fathers (as namely S. HIEROME, and S. AMBROSE) doe call the Romaine Church, the CATHOLIK and vniuersall Church, vnderstanding that whole multitude, which alwaies adheered to the Romaine Bishoppe. And in this sense, the vniuersall Church may be called, as S. CIPRIAN tearmeth it, one Bishoppricke: where hee demaundeth how that man, who forsakes the chayre of PETER, vpon whom the Church was buylt, can warrant himselfe to be in the Church.

De Simp.
Prælat.

Lib 3
cap. 4.

IN THIS CHURCH (saith IRENEVS) hath bene euer conserued the doctrine which was left by the Apostles, as in the most rich store-
se

house of Apostolicall trueth, and
gate of life. To THIS CHVRCH,
haue the Apostles powred our their
whole doctrine, together with their
blood. WITH THE DOCTRINE OF
THIS CHVRCH, as with milke, are
all Christians nourished, and by her
defended, against the brunts and as-
saults of wicked Hereticks. Finally,
To THIS CHVRCH, as to the mother
Church, and guide of the rest, all
antiquitie, and the whole multitude
of the faithful, haue euer subscribed,
acknowledging and imbracing her
beleefe, as the most sound and vn-
corrupted trueth. I adde P R O-
S P E R S testimonie, both for the
verses elegancie, and authoritie of so
auncient and worthy a Doctor:

Sedes Roma Petri, quæ pastoralis honoris

Facta caput mundi, quicquid non possidet
armis,

Religione tenet. . .

Tertul.
pæf. cr. p.
25.

Synod.
Alex. ep.
ad Felic.

Cip. l. 1.
ep. 3 &
12 l. 1 & 4
p. 8 & 9
9 Opt. l.
2 con.

Donatist.
Theodo-
ret. l. 2 c.

4 Conc.
Calced.
Act. 3 D

Hier. ep.
25 & 47

D. Bern.
ep. 119

& l. 2. de
Confid.

ad Euge.

Prosp. de ingratia.

CHAP. VIII.

HOVV ABSVRDLIE THEY
pretend this Church to haue lost her
primitive Faith.

L. Inſtit.

c. ii §

1.

Whitg. in

Deſ. ſux

reſp. fol.

348.

THE Adverſaries doe confeſſe,
that the Fathers before allea-
ged might with reaſon object a-
gainſt the Hereticks of their times,
this perpetuall ſucceſſion of the Ro-
maine Church, becauſe for ſome 500.
yeares (as CALVIN and others
doe graunt) the true religion and
purer doctrine did flouriſh, and was
maintained therein. And WHIT-
TAKER, a Scholler of his, wri-
ting againſt D. SANDERS, doth ac-
knowledge, that for ſo long a time,
the Faith which was deliuered by the
Apoſtles, PETER and PAULL,
was inuiolably taught and maintai-
ned by our Church, in that puritie,
wherein it was firſt planted. But
then being vrged to bring forth his
proofes, in what age, and vnder what
Bishop

Bishop the change they pretend, was made, and who were the champions that stood against it; his answer was this. Whereas, you will needs know (saith he) in whose time your superstition crept into the Church, and what Doctor wrote against it, that poynt is not needfull for me to answer. Well I wot, and vnderstand out of the Scriptures, that your doctrine is not Apostolical. But in what age, and in what sorte, euery poynt of this your superstition came in vse, it is a thing belongs not to mee at all.

Cont.
Duræum

Was this any better answer, then if he should frankly haue confessed that he was able to shew no other beginning of any doctrine of ours, then that which hath ennobled it with those titles of AVNCIENT, CATHOLIK, AND APOSTOLIK?

True it is, that he there laboureth to perswade his Reader, that the Popes haue bene Author of a great manie poynts of our Catholike religion: as for example, that GREGORY the first, was the first Inuentor of the doctrine of Purgatorie, which CAL-

3. Instit. 5
9. 10.

VIN himselie, and some others of his owne rancke do warrant for al that, to haue bene of a longer standing, by many hundred yeares, if praier, and sacrifice for the dead, be poynts (as they are) which necessarily include the Beleefe of that doctrine.

Guido c.
2. de
Ier. b.
Mith.
Paris in
Hen 3.
Bechin-
g. eccle-
des Hist.
c. 10.
Caenlon.
can 32.

Symund.
in Apoc.

With like felicitie, hee fathers Au-
ricular Confession, vpon INNOCENT
the third, who was so innocent and
free from that imputation, as it is ma-
nifest that the IACOBITES were con-
demned for hereticks 600. yeares be-
fore, for houlding (amongst other he-
relies) that it was not necessary men
should confesse their sinnes to a Priest.
And the second Councel of CHALON,
which was about 400. yeares before
INNOCENT IVS, doth plainely shew the
Churches doctrine and practise in this
poynt to haue bene such at that time,
as now it is. To omit the testimony
of a Protestant English writer; who
referres the origine thereof to LEO
the first, of more antiquitie then al the
rest. Wherin I see no reason to beleue
either the one or the other, being
they tell such contrary tales; and that
without further prooffe, or authority,
then

then their ownebare words.

Out of all doubt, if the Church could at any time either faile, or fal of into error, these prophecies following, & a great many the like, must also needs be false and erroneous. I haue espoused thee vnto my selfe, (sayeth Almighty God, speaking vnto his Church) in faith, vvith an everlasting couenante. And againe: My spirite which is in thee, and my words which I haue put in thy mouth, shall not depart from thy mouth, and from the mouth of thy seede, and from the mouth of thy seedes seede, saith the Lord, from hencefoorth, and during all ages to come.

Osc. 2.

Isa. 59.

And by an other Prophet: The God of heauen shall rayse vp a kingdome, which shall neuer be destroyed, nor deliuered ouer to an other people. VVhose Sunne, shall neuer go downe, nor her Moone be darkned: but shall remaine for euer, as an everlasting glory and gladnesse throughout all ages to come. VVhose gates shall neuer be shut: whose Pastors shall neuer be silent, whose Priests shall be like the starres, for multitude. Which the Prophet DAVID calleth, a great and eminent Citie built with ioye and triumph of the whole earth, which God himselfe hath esta-

Dan. 2.

Isa. 60. & 62.

Iere 33.

Psal. 47.

blished for euer. If therefore God hath established it for euer (saith S. AVGVSTINE, vpon that place) what needest thou to feare the ruyne of such a foundation?

For as in case, if a man were immortal, his essentiall parts, to witt, his soule and bodie must consequently be also mortall: euen so the sinceritie of Faith, equitie of Lawes, and puritie of doctrine, which are the essentiall parts of the Church, must needes be perpetuall, because the Church it selfe is warranted to bee perpetuall. Certainly, hee that said,

Matt. 28 *Ego vobiscum sum omnibus diebus vsque ad consummationem seculi*, did not make that promise for 500. or 600. yeares, but for all the daies and times, vntil the very end of the world.

Moreouer, if the Church could erre, doubtlesse all those tytles and appellations giuen her in the Scriptures should be false, and friuolous, as

a Apo 21 where she is called a *Holie Citie*, the
 b Ezech. *Pallace of Gods throne*; a *direct and plaine*
 43. *waye*, the *d spouses only Doue*, the *e kingdome*
 c Isa. 30. *of heauen*, the *f chaste Virgin*, the *g house &*
 & 55. *of Israel*, the *h house of God*, the *i pillar*
 d Cant. 6. *of the Church*, the *k house of the Father*, the *l house of the Father*

of trueth. Finally, that ^k societie to whome
the spirit of trueth was promised to bee her
guide and ~~her~~ instruction in all trueth. ^lV PON
VVHOM, Hell it selfe should neuer be
able to fasten any venomous toothe.
Whose rebelles, how euer they haue
Christ in their mouthes, are denoun-
ced to be no lesse aliensto Christ, ^m when
the very Heathens and Publicanes..

They therefore that affirme
this Church (which was once
by their owne confession, such
as is here described) to haue bene
tainted with those fowle corrupti-
ons and errors, which they pretend;
what do they else but blasphemethe
Holie Ghost himselfe? for if it were
so, then must it needs follow, that the
spirit of trueth was sent in vaine by
Christ to guyde her in all trueth, as
TERTVLLIAN obserued, refuting the
like impious assertion of the Here-
tickes of his time. In vaine prayed he
to his Father for the sending of the
same spirit, to teach her the doctrine
of trueth, if she could so quickly for-
get the same. As though her pro-
gresse and continuance therein, did
not as much belong to his goodnes
and

e Mat. 13
f Ephes 5
g 2 co. 11
1. cor. 12.
h Colos. 3
i 1. Tim. 3
k Io. 14.
& 16.
l Mat. 16.
m Mat. 18

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and prouidence, as did her prime in-
struction.

It cannot choose but be apparant
to any man of true judgement, that
shall consider those wondrous prom-
ises made by God, in the scriptures,
for the Churches perpetuall stability
during all ages; her ample propaga-
tion, splendor and glorious magnifi-
cence, foretold by sundry Prophets, (as
in parte hath bene shewed before)
that the Protestants absurd fiction of
her Ecclypse for so many ages to-
gether, can be no other, then a meere
desperate evasion, to shift the inevi-
table force of trueth; whilst they per-
ceauie, that these predictions (as no
way agreeing with their obscure
Conuenticles) must either necessarily
haue bene fulfilled in our Church, or
else the performance thereof, must be
expected for the time to come; vn-
lesse they will say, that those promi-
ses haue fayled vs, and thereupon
shewe themselves plainely to be ei-
ther Turkes or Iewes, as already some
of them haue done, if their owne
writers (who name the men) doe not
misreport them.

Conrad.
Schlus-
sel in
Theol.
Caluin.
Beza. ep.
65.

What

What CASTALIOS opinion was of this poynt, may partly be gathered out of his Preface to the Latine Bible, which hee dedicated to King EDVVARD the Sixt: where hauing recounted the former promises, of the Churches admirable progresse, and enlargement, *It cannot be denied (saith he) but either they haue bene alreadie, or must be hereafter accomplished, or els God himselfe accused of vntruerh. If they answer, those promises haue bene performed: I demaund, in what age? If they say, in the Apostles time, I aske them, how it chanced, that they were not in all respects consummate? and howe the knowledge and worship of God, which was promised to continue for euer, and to be more copious then the Sea-waters, should be so presently dried vp, and quite euacuated? And so leauing the poynt in these doubtful tearmes, he graunts that the more he busies himselfe, in the consideration thereof, *ed minus praestitum hactenus video,* (saith he) *vtcunque oracula illa intelligas.* What should one thinke, I pray you, of this mans beleefe?*

CHAP. IX.

OF TWO OTHER SHUFF-
ling euasions, as absurd as the
former.

Tract 22
in Ioan.

IT is an vsuall tricke with such
men, because they would shunne
the judgement of the Catholike
Church, itill to appeale vnto onely
Scriptures: the absurditie of which
euation, is so manifest, as no man but
wil confesse, that all these differences
of opinions, and in summe, all Here-
sies of what nature so euer, haue
growen chiefly from this roote, (as
S. AVGVSTINE long since noted)
*dum scriptura bona interpretantur non bene, &
quod in eis non bene intelligitur, etiam teme-
re & audacter asseritur.* Whilst the true
scriptures are falsly interpreted, and
what is in them not rightly vnder-
stood, is affirmed with rash and pre-
sumptuous boldnesse. For there are
no heretickes, but do read the Catho-
like scriptures, neither are they he-
retickes for any other cause, then that
reading

reading the scriptures, and not rightly vnderstanding them, they obstinately maintaine their owne false assertions against the trueth.

So MARCION the Heretike reades the scriptures. But how? as the Deuill reads them. And euen so doe the heretikes BASILIDES and VALENTINVS; in like maner, as we may say of LUTHER and CALVIN. These men say iuste as the Deuill did to our Sauour, *Scriptum est*. Therefore if at any time thou chance to heare testimonies alledged out of scriptures, take heede thou doest not rashly yeeld assent to to the speaker, but consider wel of what spirit hee is, least happely hee shroud himselfe vnder the cloke of sanctitie, and comming infected with heresie, play the wolfe in a sheepes cloathing. Least happely the Deuill speake of scripture in this mans person. Thus farre ORIGEN.

Orig. ho.
31. in
Leuit.

VINCENTIVS LIRINENSIS, for this reason, very fitly compares Hereticks to those who maske venemous herbs, and infectious drugges, with the tytles of wholsome medicines, that a man finding written on the out-side,

Præf. ad
lib. 1.

Præf. ad
lib. i.

Ido. l. i. c.
3.

Ep. 62.

In c. 3. ad
Tit. Id. l.
4. in luc.
& in pf.
118.

A SOVERAIGNE RECEIT, should neuer suspect any poyson to lurke within. In which sense, I R E N Æ V S compares them to those, who sell glasse to the simple and vnwarie buyers, in stead of pearle: falsifiers of the word of God, and badde interpreters of thinges well spoken. Who frame the Propheti- call and Apostolicall sayings, to fitt their erroneous assertions, least they should seeme to want witnessse and warrant for what they bring.

And in this maner doe heretickes beare the banner of Christ (as Saint A V G V S T I N E speaketh) against Christ himselfe, and against the Gospell, they vaunt of the Gospell. *Qui per verba legis, legem impugnant*, saith S. A M B R O S E. With the words of the Law, they impugne the Law. Which hath giuen occasion to some learned men, to compare the scriptures, to a certaine plant called R O D D A P H N E, whose leaues (as P L I N Y and D I O S C O R I D E S write) are poysonfull to beasts, and preseruatiues to men. For hereticks, like vnreasonable beasts, following
their

their owne sense, make that venemous vnto them, which to Catholikes, who are lead by reason to embrace the Churches interpretation, is made wholesome & nourishing foode.

So wee see, how the mis-vnderstanding of Scripture, doth beget heresies. *De intelligentia haresis est, non de scriptura;* said HILARIVS to this purpose; *sensus non sermo crimen habet.*

L. 2. de
Trinit.

Which thing moued, euen LVTHER himselfe to confesse, that out of Scriptures vnderstood, according to priuate sence, there can be no argument drawen in matter of Faith.

In cap. 1.
ad Gal.

OECOLAMPADIVS, a Doctor. of the same schoole, affirmes as much.

In cap. 4.
Matth.

These men were doubtlesse ouermastred with trueth (to vse LAC-
TANTIVS his words) *Et imprudentibus vera ratio surrepsit.* And the true reckoning of the matter, stole vpon them at vnwares.

Herehence, it must needes follow, that where the controuerisie is of the true sense of scripture, the authoritie of judging & decyding the same, is absurdlie by these men committed to the scripture it selfe. For like

as in ciuill affaires, where the text of the lawe is in question, the bare letter alone, cannot determine the pro-
 cesse, but there must needes be some
 Iudge besides to interpret the words
 of the law, and giue sentence in the
 cause: euen so it is in the very case
 propounded.

Wherefore I see not, with what
 reason they speake, who are wont to
 say, that the scriptures are layde open
 for euery man, and that euery one
 ought to reade and seeke his dire-
 ctions from thence: which to me see-
 meth so great an absurditie, as I can
 finde no comparison friuolous e-
 nough to match it. Somewhat like it
 is, as if a sicke person, who neuer fre-
 quented the Phisitians schooles, ne-
 uer heard the property of any roote
 or herbe described, neuer vnderstood
 the causes and natures of diseases,
 should thinke by reading of H I P-
 POC R A T E S or G A L E N, to be-
 come as wise a Phisitian, as E S C V-
 L A P I V S. Or, like as a marchant,
 who neuer gaue himselfe to the stu-
 die of lawes, would take vpon him-
 to interpret the Pandects, or imagine
 by

by reading of IVSTINIANVS CODEX^s to passe for as cunning a Lawyer, as the learned LABEO, or that famous Counsellor, DON VLPIAN.

In summe; the infinite Commentaries, written of all sides, for explaining and interpreting of scriptures, their hardnesse to bee vnderstood, acknowledged by the greatest and learnedst wits, the very natural course of all sciences, requiring teachers, before they can be learned; the Protestants owne differences, about the vnderstanding of them, do evidently conuince these men to bee carried with an erroneons perswasion, who will needes make the scriptures so vulger, as that euerie Weauer, and Wooll-kemmer, must bee allowed, not onely to read the morall and lesse obscure parts; but euen those of most hidden and profound sence, such as EZECHIEL and the other Prophets, where the greatest Rabbynes haue stucke fast; as also the booke of Canticles, (which by the Hebrew tradition, no man was permitted to read, till he had accomplished the age of thirty yeares) and

In Me-
thod. hist
c. 7.

Dionis.
Alex. a-
pud Eu-
seb. l. 1.
c. 15.

that mysticall scripture of the Apoca-
lips, whereof CALVIN himselfe being
demaunded what hee thought, an-
swered franckly (as Io. BODIN wri-
teth) *se penitus ignorare, quid sibi velit tam ob-
scurus scriptor*. And LVTHR, for the ob-
scuritie thereof, would not allow it
for Canonically, *ed quod humana intelli-
gentia illam non assequatur*. But yet hee
might haue learned of a wiser Di-
uine, that it must not therefore bee
thrust out of the Canon, because it is
obscure, and wearies all mens wittes;
for, by that reason, *totum mox euertat
scripturarum Canonem, & in nudum conuer-
tas nomen*.

Their second shift, is conference of
scriptures, which they tearme, inter-
preting of one place by an other. but
this is prooued, no lesse absurde, then
the former. For what place can bee
brought so cleare, whereof a wran-
gler shall not mooue question tou-
ching the vnderstanding? and hee
that will caull about the vnderstan-
ding of one place, what shall let him
to doe the like of an other, and a
third, and of so many, as shall bee
brought, against his settled peruerse
opinion

opinion, which he by scripture will maintaine, against the others deniall: and so there shall neuer be end of controuerfies, till some other Iudge be agreed vpon, who by publike sentence may determine the strife.

Take me for example, an Arrian, alledging for his heresie that place of scripture, *Pater maior me est*. You challenge him to conference, and bring him an other place, where it is said, *Ego & pater vnum sumus*. Verie well. but now hee will answere you againe, that this latter scripture, is to be vnderstood, onely of the vnitie and consent of minde; and to prooue it, hee conferres the speech, with an other like, which our Sauour vsed, Io. 17. *vt sint vnum, sicut & nos vnum sumus*. Then wil he second it with an other scripture, and after that, with so many more, that exclude but you all other meanes of conuincing this heretike, besides onely scripture, and see howe well you shall bee able to stoppe his mouth.

This was plainely to be seene, in the first Niceene Councel, where that great and weighty controuerfie, tou-

Theod.
lib. i.
hist. c. 8.

ching the diuinitie of the Sonne of God, could not bee determined by scriptures, the Arrians in defence of their Heresie, continually wresting all that could be alleadged, and producing a number of places, which in shew made for them, till the Fathers there assembled, from all the parts of the world, agreeing in the true vnderstanding of scriptures, finally decreed, that the Faith of their elders receaued and held of all Churches, before euer that poynt came in question, should be still inuiolable kept and maintained.

Had the Church bene left destitute of all other meanes to confute Heretickes, saue onely scriptures, the *Sabbatharians* and *Quartadecimans* might seeme to haue bene vniustly condemned for heretickes, in preferring the Iewish custome, of keeping the Sabbath, & time of Easter; for which they durst auouch their warrant out of Scriptures, to be better then ours. And if all things had bene expressely written, which wee are bound to obserue, in vaine was tradition so carefully commended by the Apostle:

in

2. Thes. 2

in vaine, did hee inculcate the obseruance of his precepts, which by preaching he had taught his flocke; in vaine was that charge giuen of his fellow Apostle, *He that hath an eare, let him hearken what the holy ghost prescribeth to the Churches.* If these prescriptions were limited within the written worde, I see not what speciall prerogatiue the Church had left her, but that Hereticks, Pagans and Iewes might as well challenge the same, and presume to be as much interested as she, in euery myserie of our Christian Faith: which mysteries would easily grow in contempt, if euery one should haue a like power, in the discerning of them, for which cause our Sauiour did interpret parables and mysticall speeches to none but his Apostles. And S. PAUL in like affaires, obserued this distinction; *Sapientiam loquimur inter perfectos.*

1. Cor. 13.
2. Tim. 2.

Apoc. 2.

Dion. eccle. hier. l. 1.
D. Bas. de S. S. l. 27.

1. Cor. 2.

Suppose an hereticke should denie the scripture, as MARCION and MANICHÆVS did many parts thereof; by what argument shal a man conuince him! Or, how doe wee know the scriptures to be of Canonick autho-

38 MANVDCTIONS TO THE

ritie, otherwifethen by tradition? By what other prooffe can we fhewe the Gospels of the foure Euangelists to haue bene written by them, and the Gospels, which carry the Titles of BARTHOLOMÆVS and THADDÆVS, to haue bene none of theirs, whose names they beare? Where will you finde scriptures, to prooue that baptizing of Infants, is expreffely commanded, against the Anabaptists, who denie the same? I appeale to the only experience of the Protestant Cleargie in England, who neither by scriptures, nor conference of places, could euer yet sufficiently defend, the pollicie, rites, and ceremonies of their religion, according to the forme approoued by Parliament, against the Puritanes; no more could B E Z A confute the new A R R I A N S, till such time, as both he and they, were inforced to flye vnto the Councels and Fathers for succour, when they perceaued that scriptures would not serue their turnes. And B E Z A for his part, vrging against those Heretickes, the authoritie of the Nicene, Ephesine, and Calcedon Councels, was so
pro.

Ep. 81.
con. Po-
lonos.

prodigal in their praises, as he affirmes that the Sunne neuer beheld, since the Apostles time, any thing more venerable, and of more holy Maiesty, then those three great and famous Assemblies. And againe, reprehending the presumption of his Aduersaries, for their malepert censuring of these Fathers: *Quis hic pudor est, saith he, discipulos sedere suorum Magistrorum Iudices?* What a fowle shame is this, that scholars should sit as Iudges ouer their Masters?

In like maner D. WHITGIFT, Fol. 35^r. in his Defence against the Puritanes, thought it a sufficient answer for what hee could not prooue by scriptures (and yet the Churches immemorable custome, had made warrantable) to tell his Aduersarie that therefore it must needes followe, those points, had their originals (as he speaketh) from the Apostles themselves. And hee prooues the same out of a certaine Rule, which S. AVGVSTINE Ep. 118. deliuereth in this forme. Those things ad. Ian. that be not expressed in the scriptures, and yet by tradition obserued in the whole Church, come either from the Apostles, or from Generall

90 M A N V D V C T I O N S T O T H E
Counfels; as the keeping of Easter, the
Ascension, Confining of the Holie
Ghost, and other such like.

*Ad 2.
Plebāos
con. Ana-
bap.*

*Instit. l.
4. c. 3. §
16.*

*L de Cu-
ra pro
mor c. 2.
Id. ep. 80.
& ep.
118.*

L V T H E R also, in the questi-
on of Baptizing Infants, helde the au-
thoritie and practise of the Church, a
sufficient warrant for that poynt, al-
beit there wanted Canonically scrip-
ture to prooue the same. The like
was C A L V I N S judgement, con-
cerning imposition of hands, in gi-
uing Orders; saying, that the Apostoli-
call obseruation of that rite, ought
to be vnto vs, in stead of a precept,
although there be not any determi-
nate precept for the same. Where-
fore, let them not blame vs, for v-
sing the like argument with Saint
A V G V S T I N E, for prooue of all
such poynts, as are warranted by
Catholike tradition; which B E Z A in
the place alledged, against the Polish
Heretickes, D. W H I T G I F T against
C A R T V V R I T, & L V T H E R against the
Anabaptists, were forced (as we see)
to vse for their best defence. Whereby
it appeares, how wisely these men
with the same weapons they strike at
their Aduersaries, wound their owne
cause,

PALLACE OF TRVETH. 91
cause,altogether as badde.

CHAP. X.

AN EXAMPLE, SHEVVING
*that it is but losse of time, to argue with
such men out of onely
Scripture.*

TO the reasons before declared,
which prooue how vnpossible
it is by onely Scripture, to conuince
an Hereticke, I will adioyne a true
report of a certaine discourse in ma-
ner and forme, as it is passed betwixt
a Catholike and a Protestant, for the
more ample euidence of the point in
hand. They growing therefore by
chance, into dispute about the wor-
shippe and inuocation of Saints, The
Caluinist alledged against the Chur-
ches doctrine, that place of Deutero-
nomie: *Dominum Deum tuum adorab. & illi
soli seruias.* The Catholike answered
him, that there was no prohibition
of other, then that supream adora-
tion or worshippe, which wee ac-
knowledge to be dew to God only:
and

Deut. 23

Tert.

and that the communication of tearmes(as one faith)doth neither alter nor prejudice the nature of things. Wherefore that poynt hath no further difficultie, but onely to distinguish betwixt absolute worshippe, and that which they tearme, relatiue or respectiue, which may be giuen also to creatures, And for Inuocation, the reason is alike. Of both which, hee shewed him diuers authorities out of Scripture, Where adoration and inuocation are mentioned to haue bene done to creatures, but in a farre different sense, then they are to God.

Psal. 98.

verse 6.

Gen. 18.

& 19.

Ios. 5. 3.

Reg. 18.

Dan. 2.

Act. 10.

Gen. 48.

Matt. 11.

The CALVINIST not content with this answer, still muttered against inuocation to Saints, as a thing forbidden by the scripture, and namelic, where our Sauour saith in the Gospel. *Come vnto me, all you that labour &c.* Which saying, he would haue so to be vnderstood, as if it were not lawfull to come to any other, but to Christ himselfe. The Catholike replied, that the affirmation of the one, is no denial of the other: and if he would vnderstand it so, then should it not bee likewise lawfull to come to our brethren

thren here in earth, to begge their praiers for vs. Wherefore that saying of our Sauour includes no absolute prohibition of comming to others, but onely of comming to them in that maner, and with those circumstances, as we come to him.

The wrangler, loath to giue it ouer thus, made semblance, that he had another place, yet clearer, for his purpose then that; wherewith he would second and interpret the first, which they call conference of places. And he alledged out of S. PAULS Epistle to TIMOTHIE, that there is but one mediator, which is CHRIST IESVS. 2. Tim. 2. The other, produced a like saying out of the Epist. of S. IAMES, *Vnusest legislator & Iudex*: and yet no man will denie, but there be other law-makers and Iudges, without derogation to that supreame Iudge: so he tolde him, that this place, like as the former, was by him not well vnderstood, because the Apostle speaketh of that mediation, which was wrought by our redemption, (the wordes are plaine) and not of such mediation as is performed by way of suffrage
or

Cap. 4.

or intercession, which in the verie same chapter hee allowes; and commends vnto TIMOTHY, as a publike minister, to performe that charge, for all sorts of men. Neither could himselfe otherwise haue craued (as he did) the prayers of diuers, to whom hee wrote, nor we commend our selues to the prayers of one an other.

Deut. 5.

Gal. 3.

Act. 7.

Dan. 4.

Iac. 5.

And to prooue, that the word Mediator, was to be vnderstood with this distinction, he shewed that in the scriptures, it is likewise attributed to men, as where MOYSES for example, is tearmed a Mediator, and elsewhere also a Redeemer, without derogation for all that, of our onely Mediator and redeemer CHRIST. So the Prophet DANIEL, teacheth by *Almes to redeeme sinnes*. And, the Apostle saith, *Hee that conuertes a sinner from his error, saues his soule*. yet for all that, wee knowe, it is onelie CHRIST, who properly and absolutely speaking, doeth redeeme and saue vs.

Being thus put to a new shift, hee found out an other place in the Epistle to the Romaines, where it is, said

saide: *Howe shall they inuocate, in vvhome they doe not belecue?* To this, vvas answered first, that those wordes of the Apostle, were spoken of that inuocation, which is made vnto God alone, as the Author and giuer of grace and glorie. it is manifest by the words going before; *omnis qui inuocauerit nomen Domini saluus erit.* And in this sence we graunt, that the Saints are not to be inuocated. Secondly, that it hath no inconuenience to beleue that by the prayers of Saints, we may receaue helpe: which beleefe, no doubt, PAVL himselfe had, when he besought the Romaines, Colossenses, and Ephesians to pray for him. vnlesse perhaps the Saints in earth are able to afford vs this helpe, but the Saints in heauen haue no such power, as VIGILANTIVS the hereticke blasphemed. Then indeede (as S. HIEROME tolde him) we must needes graunt, *That better is the condition of VIGILANTIVS, a lining dogge, then of S. PAVL, a dead Lyon;* alluding to that saying of the Hebrew Sage.

Thirdly he answered, that PHILEMON was prayfed by the same Apostle

stles, for his charitie and the faith which he had in *Domino Iesu*, & in *omnes sanctos*. and it is said in Exodus: *Credidit populus Deo, & Moyse seruo eius*, that it needes not seeme a thing so absurde, to joyne these two together, *ut populus qui crederet in Deum, æque credidisse dicatur in seruum*, saith S. **HIEROME** vpon that place: That the people beleeuing in God, might be said to beleeue also in his seruant.

The man still driuen to seeke fresh euasions, demanded how it was possible that the Saints could heare vs. To that poynt, the Catholike answered, according to the doctrine of Catholike Diuines, that they heare vs, either in the beatifical vision of God, *tanquam in speculo*, or else by reuelation made vnto them: like as ^(a)ELIZÆVS vnderstood the fraud of GIEZI, or as ^(b)DANIEL knew the king of Babilons dreame, or as ^(c)S. PETER, the deceit of ANANIAS and SAPPHIRA. All this notwithstanding, the wrangler could not so be satisfied, but like a Grasse-hopper, skipping from one poynt to an other, hee brought in other places, as badly vnderstood as
the

D. Greg.
Mar. 12.
c. 13. & 4
dialog c.
33.
D. Th 3
p. supplē.
q. 72. a. 1.
D. Aug.
de cura
pro mor.
c. 15. ca.
16. & 17.
(a) 4 Reg.
5 & 6.
(b) Dā. 2
(c) Act. 5

the former, to no other purpose, but as their maner is, *diem circulis terere*, to waste the time in words, and vnprofitable jangling.

Neither can any other yshew be expected from the like contentious dispute, but such as TERTVLLIAN obserueth: *extreame wearying of a mans tongue, or falling into choller, when the Catholike can no longer indure the aduersaries blasphemy. So vnpossible a thing it is, to preuaile in reasoning with them out of scriptures, as the same Author had well learned out of the experience of his time: For that your victorie shall either be altogether vncertaine, or at least wise for a great part doubtfull. VVhen as your assertions shall be stillie denied, and what you denie, shall be stil by them defended.*

Præscr. 17.

Ibid. 19.

vbi sup. cap. 19.

So pertinacious is their perseuerance in foolishnes, who take vpon them to maintaine vntruthes, said LACTANTIVS. The reason whereof, hee giues in an other place: *Infecti sunt persuasione, ac mentes eorum penitus succum stultitie perbiberunt.* They are poysoned with selfe-perswasion, and their vnderstanding hath dronke vp the syrrope of foolishnes.

Lact. l. 3. cap. 24.

98 MANVDCTIONS TO THE

D. Aug.
ep. 174.

Epiph.
hæres. 77

Ep. 16.

Neither will they euer want euasions and shifts to bolster their badde cause, who are more desirous of contention, then trweth. For they which once transgresse the lymits of holy Church, & Apostolical Tradition, do range fram one argument to another, not standing to any thing, as EPIPHANIVS noteth. And no maruaile: *Nā via eunti*, (saith SENECA) *aliquid extremum est: error immensus est.*

CHAP. XI.

THE DISCOVERIE
of a certaine Sophestical deceit
of theirs.

THE teachers of Rhetoricke tell vs, it is against the rules of good Oratory, to make an EXORDIVM, such as the like may also serue the aduerse partie for his purpose. And the Logicians shoulde it for a vitious argument, when by a like reason our Aduersaries may conclude against our selues. Of this kinde, are a number of such, as some Protestants vse to frame, against diuers poynts of our Catholike doctrine. For example, when they take vpon them

them to prooue that a man hath no action in the businesse of his Iustification, but onely God; they vse a kinde of argument, by which one may as wel conclude, that neither God himselfe, hath any share at all therein, which to affirme, is a monstrous absurditie, and blasphemie, as euery man will graunt. yet by a cleare instance, it shall appeare no lesse warrantable, then that of theirs; and thus I shew it.

To exclude mans free will, they alledge vs these scriptures. *It is not in Rom 9.*
the willers power, nor in the runners,
but misereantis Dei. And againe, *It is hee,* Phil. 2.
that workes in vs, both to will and to
performe. And, *No man comes to mee,* Ion. 11.
vnlesse my Father shall drawe him. And in
 another place, *Dee thou, O Lord, conuert* Psal 84.
vs, &c. Whereupon they conclude, that
 man is no more but a simple patient
 in this affaيرة, as hauing no election
 or free will at all. Now if this bee
 a good conclusion, it may be as well
 prooued, that God himselfe workes
 nothing at all in a sinners conuersion,
 nor hath any more free will, then
 the sinner himselfe. It is the same

H 2 scripture,

- Ps 94. *That if we wil heare his voyce, we must not*
 2.Tim.2. *harden our harts . Hee that cleanseth*
 Rom.2. *himselfe from these (vices) shall be*
vas in honorem. And, he will reward eue-
 Apoc. 3. *ry man according to the mans owne worke.*
Beholde (saith he) I stand at the doore and
 Iac. 4. *knocke, if any man lets me in, I will come*
vnto him. Approach vnto God, and hee will
approach vnto you.

Out of these, and a great many o-
 ther the like places , if one would
 follow their kinde of Logicke, hee
 might as rightly conclude with the
 Pelagians, that a mans saluation is in
 his owne power, as they with the
 Manichees conclude, that man him-
 selfe hath no more to doe therein
 then a meere sencelesse poste. Or as
 wisely by this trifling sophistrie,
 might a man prooue out of scrip-
 ture, that neither God nor wee our
 selues do worke our conuersion, be-
 cause the Prophet elsewhere attri-
 butes this effect to the force of Gods
 Law, where he saith: *Lex Domini imma-*
 Psal. 118. *culata, conuertens animas.* But how ridi-
 culous this kinde of reasoning is, e-
 uery one may easily perceauce.

Lct

Let vs then cometo some ysshew,
and by comparison finde out the
follie, of this cauilling argument.
For example; God hath warned vs
by his Prophet, that wee should
wash our selues, and be cleansed: If I
shall conclude, that therefore he hath
no hande in this worke; they will,
(and with great reason they may)
denie me this consequence. yet is it
for all that, of the like stampe as
their owne, which they collect in
this maner. The Prophet cryes
vnto God, *to wash him from his iniquity,* Psal. 50.
and to create in him a new hart. there-
fore man doth nothing, nor can doe
any thing, in the washing of his
owne.

Wel now, what course must we take
for the reconciling of this difference?
will they haue mee to admit their
Conclusion? then must they also al-
lowe that of mine, which is groun-
ded vpon as good authoritie. But be-
cause they neither ought nor can
admitte mine, I am willing to re-
nounce it, as a sophisticall deceit, but
with this condition, that they shall
also confesse theirs to be no better:

the partie(as you see)being in both alike. So that our agreement in this poynt, is not possible otherwise to growe, but by rejecting our owne collections, and taking those wordes of scripture in that sence, as the Catholike Church, hath euer vnderstood them; to wit, that God hath the principall part in the worke of our Iustification, but so, that hee doeth require with all mans cooperation: according to that of the Prophet

Zach. 1.

ZACHARIE. Be conuerted vnto mee, saith our Lord, and I will be conuerted vnto you. And by the Prophet EZECHIEL;

Ezec. 11.

I will giue them (saith he) a new heart, and I will put a new spirit in their bowels. Yet by the same Prophet he saith: Make

Ib. ca. 18.

vnto your selues, a new heart, and a new spirit.

Whereby wee see, that our Iustification is in that sort the worke of God, as it doth include our owne industrie and labouring together with his grace. And so the Saints in the Apocalips, are said to haue themselves, washed their garments white, in the blood of the LAMBE. This may suffice for an instance of their
sophi-

sophisticall proceeding in other controuerfies of like kinde.

CHAP. XII.

THEIR VVRESTING OF
*Scriptures, to an impious
sence.*

TO THIS may be added, another consideration, of their sacrilegious adulterating the word of God (a practise nothing strange with these men) whereof it shall suffice to note one straine here by the waye, for a taste of their audacious presumption in this kinde, to wit, in transporting the scriptures to sences quite repugnant to themselves, and to the common vnderstanding of the Christian world.

For example, they alledge scriptures, to prooue that God is the author of sinne, whilst they affirme that the adultery of D A V I D, and the treason of I V D A S, are no lesse the proper workes of God, then the

Melanct.
in c. 8. ad
Rom.

conuerſion and vocation of S. PAUL.
 Luth. in That, *Mala opera in impiis Deus operatur.*
 aſſert. That when a man committes adul-
 Wittēb. terie or murder, *Dei opus eſt, motoris, au-*
 c. 36. *thoris, impulſoris.* So wrote ZVINGLIUS
 Ad Catto in his booke, *De prouidentia*, which he
 rū Prin- dedicated to the Landſgraue of HES-
 cipem., SEN. *At coactus eſt homo ad peccandum?*
 whereunto he answers himſelfe, *Fa-*
teor, coactum eſſe.

This was a ſhort and rounde an-
 ſwere; but yet, ſuch as BEZA, alſo
 gaue to the very like queſtion. hee
 In reſpō. propounds in his readers perſon. *At*
 ad Caſtal. *non potuerunt reſiſtere Dei voluntati*, ſaith
 he? *Fateor.* Therefore (ſaith CALVIN)
 whatſoeuer either men or the deuill
 Inſt. l. 1. do plott, *Deus tamen clauum tenet.* It is
 c. 18 §. 1. GOD himſelfe that gouernes the
 ſterne. And in the ſame place: AB-
 2. Reg. SALON violating his fathers wedlocke by in-
 16. *ceſtuous luſt, committed an execrable ſinne:*
yet God himſelfe, pronounced this worke to
be his.

What more? vnleſſe God (ſaith hee)
 wrought theſe things in the minds of men,
 doubtleſſe, it could not be truely ſaid of him;
 Ibid. §. 2.
 Job. 12. *Ipſe mutat labia veracium.* And then
 after, hee concludes in this maner:

I haue

I haue now sufficiently shewed, that God is §. 3.
called the Author of all such actions, as these
controllers (he speakes of the Catholike
Doctors) will needes haue to be wrought by
his only bare permission.

Of the same stampe it is, & warran-
ted with the like authority of SCRIP-
TVM EST, That there be men predesti- Inst. l. 3.
nate to euerlasting death by the expresse will c. 24 § 2.
& ordinance of GOD, without any deserte of
theirs. That, hee hath by his owne de- Ib. §. 6.
cree so established, that from their very birth,
some should be allotted to ineuitable damna-
tion. This indeede, saith he, I confesse to be §. 7.
a dreadfull sentence: yet no man can denie
but that God well knewe what ende euery
man should haue, before hee created him:
Et ideo praesciuerit, quia decreto suo sic ordina-
rat.

By comparing these impious para-
doxes, with such opposite collecti-
ons, as the Catholiks deduce out of
the self same scriptures, one may per-
ceauē, how it is nothing strange, *Ex ea-*
dem materia, suis quemque studiis apta colli- Sen. ep.
gere: For any man to frame conclusi- 108.
ons out of one and the same princi-
ple, to fit his owne apprehensions,
and the studies which hee most af-
fects.

fects. Wee see by experience, what different electuaries Bees and Spyders doe sucke out of the same flower: and how the harmelesse Sheepe gather wholsome nourishment out of the very same grasse, which giues poyson to vipers and venemous serpents.

L. 2. de
peccat.
mer. &
remiss. c.
17 & 18.

De Ciuit.
Dei. l. 12
c. 17.

Chriso.
ho. 23 in
A. 1. Id.
hom. 5.
in Gen.

Dama. de
orth. fid.
lib. 2. c.

29 & alii
passim.
Theod.

de Græc.
aff. curat.
l. 5.

(a) Sap. 1
(b) Sa. 11
(c) Ez. 23

S. AVGVSTINE teacheth out of the Scriptures, a doctrine quite contrarie to these men, to wit; *Nullius culpa in Deum referendam causam*. And againe: *Malum voluntatem ad Authorem Deum referendam, nefas est dicere*. And he saith, it is no question to be demaunded, *Quæ sit efficiens, causa male voluntatis: non enim est efficiens sed deficiens*. S. BASILL hath an Homelie of this argument, *Quod Deus non sit author malorum*. To omitte a whole troupe of testimonies, in this kinde, well knowen to euery one that reades the auncient Doctors.

And this the scriptures themselues, both of the Olde and Newe Testament, doe expressely witnesse. As where it is said: (a) *God delights not in the perdition of the living*: (b) *For he loueth all things that are, and hates not any thing of all his workes*. (c) *He willes not the death of a sinner*:

sinner: Hee is Author to no man of doing wickedly. He is not, volens iniquitatem. They haue rayfed vp towers aloft vnto Baalam, which I haue not commanded. Thy perdition, O Israel, is of thy selfe. Is the death of a sinner my will, and not rather that hee should be conuerted and liue?

Eccle 15

Psal. 5.

Ierem. 16

Osee. 13.

Ezech. 18

It is the faith of Christians, and the Apostles doctrine, That, Christ dyed for all men: That, His will is, all men should be saued, who gaue himselfe a ranfome for all. Hee is the sacrifice for our sinnes: not for ours onely, but for the sinnes of the whole worlde: VVherefore, let no man say, when he is tempted, that he is tempted of God, for he tempteth no man. Besides innumerable other places, to the same purpose. By which wee see, that HERETICKES (as S. AVGVSTINE noteth) whilst they will seeme to follow the onely scriptures, follow indeede their owne errors,

2. Cor 5.

1. Tim. 2

1. Io. 2.

Iac. 1.

Ep 222

Now, if in case, the scriptures should seeme in some other places to insinuate the contrary, what were then to be done, but according to the same Doctors aduise, to aske counsell concerning the poynte in question. Of whom? Of the Church (saith he) *quam sine vlla ambiguitate scrip-*

L. 1. con.

Creson.

c. 33.

tura

tura sacra demonstrat. Then it were fitting to consulte the lawful Doctors and Pastors therof, about the sence of these doubtfull places, rather then by such new repugnant interpretations, to set the scriptures at jarre with themselves, wresting them to euery tune, that may fit their owne jarring opinions.

S. AVGVSTINE before alleaged, found a better way to accord those scriptures together, much more conforme to their true scope, which is the advancement of pietie and declaration of Gods mercy and goodnes; for example, where it is said in the first to the Romaines, that *God deliuered the Gentiles ouer into passions of ignominie*: He teacheth, how this giuing them ouer, was meant, no otherwise, but as the same Apostle explicateth himselfe to the Ephesians, *Qui desperantes semetipso tradiderunt*: who despairing, gaue themselves ouer. Therefore, when thou doest read the word *Tradidit*, (saith he) *intellige non cogendo, sed deserendo*. For God hardneth no man by putting malice into him, but onely negatiuely, by withdrawing his mercie.

Eph 4.

Ser. 9. de
diuers. c.

9.
Id. epist.
105.

Againc

Againe, the Apostle of the like men, said in another place; *Mittet illis Deus operationem erroris*. But how? because hee will suffer the Deuill to doe it, *insto ipsius iudicio*, saith S. AVGVSTINE. And so the Prophet speaketh in the person of God: *Dimisi eos*. yet was that no otherwise, then according to their owne harts desire, as it followeth in the same verse. their owne mallicious inuentions made him to forsake them. In this sense & no other, is God sometimes said in the scriptures, to exccate and harden; *secundum euentum, non causaliter*, as S. CHRISOST. noteth, and DAMASCENE also, to the like purpose obserueth. So wee read in an other Psalme: *Conuertit cor eorum vt odirent populum suum*. Not that hee turned their hartsposituely, but onely *per accidens*, consecution, and occasion. Whereupon S. AVGVST. explicating this place, doth say, that because God multiplied his people, by this benefite of his, hee turned the hearts of the impious vnto mallice.

Our Sauour also by his doctrine and miracles, is said to haue blynded and hardned the perfidious lewes.

But

2. Thes. 2

De Ciui.
Dei. l. 20
c. 19.

Psal. 8

Ioan. 12.

L. 4. orth.
fid. c. 20.

Psal. 104

110 MANVD VCTIONS TO THE

But yet was not Christ therefore the cause of their error and obduration, who sought rather by those works to mollifie their harts, and drawe them to him. This kinde of obduration, S. HIEROME illustrates, by a notable example. *The sunne (saith hee) spreads foorth his beames to giue heate; but that one matter comes to be made soft thereby, an other to be hardned, this growes from the contrary dispositions of those subjects. For we see that waxe is melted, and clay growes hard. Euen so by one selfe same worke of God, the wicked are through their owne mallice made worse, and the good made better.*

Ad He-
dib. q. 10.

Psal. 118.

It is true, the Prophet D A V I D prayed vnto Almighty God, that he would *incline his heart vnto his testimonies, and not vnto couetousnesse.* by which forme of speaking, they inferre, that God inclynes mens hearts to ill in like maner, as to good. But it is to be noted, how this inclyning to euill, is no otherwise then *occasionaliter*, as before hath bene shewed out of the authoritie of S. A V G V S T. wherefore hee neither forces nor drawes men thereunto, but onely per-
mis-

missiuelly carries himselfe, by concurring to the materiall acte of sinne. Whereas vnto good, he inclynes them properly, and *per se* ; by inspiring, exhorting, and other the like effectuall meanes.

Wherefore in these and like speeches, it is no more, but to obserue the maner of speaking, vsed in the scriptures, and to distinguish betwixt proper, and improper locutions, betwixt acting by occasion, and by expresse will. We read that *bribes blynde the eyes of wise men* ; that *creatures were made for snares to intangle fooles* ; that *wyne and weomen, make wise men to reuolt from God* ; because these things be occasions of such consequence, but yet no impulsions to force the same. And so, the patience, and longanimitie of God, doth, (*suomodo*) indurate the hearts of the impenitent, as the Apostle saith.

Exo. 23.

Eccl. 26.

Sap. 14.

Eccle. 19

ad Rom.
2.

CHAP. XIII.

THE FRVITLESSE ISSHEVV
of Disputes, with men of preju-
dicate opinions.

OV^T of the consideration of these mens litigious spirits, and their insatiable thirst of contention, partly touched before, wee may gather how much those are deceaued, who thinke by force of arguments to stoppe their mouthes. For they, being jumpe of the nature of those iangling Sophisters, whom IUVENAL describes in his Satyrs:

(Whose ymble wittes, and rowling
tongues

More swift then Istrian streame, &c.)
will face out any thing with bigge words, and clamarous contradictions, when they cannot maintaine it by any better meanes. *Non enim veritatem inquisitionibus suis conantur assequi, sed victores videri.* For their care is not to finde out the truth, but onely to get an opinion of ouercomming their Adversaries.

D. Greg.
8. Mor. 2

True

True it is, which a wise man of our time did well obserue, (and we see it by daily experience) that *Schismaticall factions are so farre from being reformed by disputations, as hereticks are thereby rather more and more encouraged, and set on fier.* Wherefore, it was a notable prudent aduice, which SISINNIUS gaue to the Emperour THEODOSIUS, that in the businesse of religion, all scholasticall contentions, should be debarred, and certaine prescript formes and rules of Faith, left by the auncient Fathers, should be brought foorth as proofes, without further controuersie. *For those, who reiect Antiquitie, and the authoritie of their elders, what reason or what subtile kinde of argument, shall be able to conuince them?* as that learned Champion of antiquitie, IUSTVS LIPSIVS speaketh in the place now al'eadged.

Lips. cō.
Dialog.

Soc. l. 1.
hist. c. 10.

It was an olde complaint of the Primitiue Catholickes, that hereticks were wonte by Sophistical and false craft of disputing, to keepe their falshood; and to practise wicked artificiall sleights, against the plaine and simple trueth: to couer their lyes with eloquence, as with a certaine

Theodo-
ret. in
hist. sac.

H bayte,

Ep. ad
Ctesiphō

bayte, and to spread the snares of syllogismes, as it were so many nettes to catche the simple and lesse warie soules. And when their owne arguments were frozen and could not flye, (saith S. HIEROME) they found out a rest for themselves, *inter Aristotelis & chrisippi spineta*. For which reason, TERTVLLIAN named the Philosophers, *the Patriarcks of hereticks*.

Arn. l. 2.
con. Gent

And this custome they retaine from those parents of theirs, that hauing catcht a perswasion of a thing, they will neuer giue ouer the defence thereof, that so they may seeme to surpasse others in wit and learning, chiefly if it be a poynt remote from common vnderstanding, and wrapped in obscurities. And looke what they haue once without reason maintained, least they should seeme ignorant in any thing, they will with as little reason vpholde it; falsly judging it better not to be ouercome, then by yeelding, to confesse and imbrace the trueth. So wrote ARNOBIUS, of their said progenitors,

Which egerneesse of contentious
dispute

dispute, droue PANÆTIVS, to denie the immortallitie of the SOVLE. The like moued DICÆARCHVS, to impugne the same trueth, in three bookes hee wrote of that argument, Cic. Tus- as TVLLIE witnesseth. And there is cul quest no poynt of doctrine so well groun- l. 1. ded, which like wittes will not attempt to batter, through desire of contradiction, although the thing be neuer so manifestly true; neither is there any assertion so euidently false, which they will not vndertake to a- uouch and defend with probable arguments. For as ARISTOTLE him- selfe doth graunt; *sunt quædam falsa, probabiliora quibusdam veris.*

And will any man be so madde, as to waste his time in contending with such importunate wranglers? *Aliunt sana sentientes, (saith ARNOBIVS) contradicere rebus stultis, stultitia esse maioris.* lib. 2. vbi sup. Men of true judgement and vnder- standing, affirme it to be a poynte of greater follie, to contradict foolish absurdities; such as are in trueth, all the friuolous opinions of these fana- ticall heretickes. Notwithstanding, they are wont so to colour them

D. Aug. l.
2. de doct
Christ. c
31.

with fallacious sophismes, deceitfull arguments and false conclusions, imitating the truth so neere, for the most part, (as S. AVGVSTINE obserued) that they deceaue not onely the duller and slower capacities, but many times, euen the ryper and more pregnant wits, if they be not heedefull and diligent in marking the same.

Id. de Ci-
uit. Dei.
lib. 12.
cap. 17.

But these mens arguments, whereby they labour to auert our simple pietie from the right waye, that wee might walke the same rounde with them, if our reason will not serue vs to refute, our faith ought at least with skorne to reiect them.

CHAP. XIII.

A COMPENDIOUS AND
forcible argument, against
all Heresies.

Vincen.
Lirin. c.
26.

NOW then, what else remaines, but that laying aside all vnprofitable disputes, wee hould fast that *Apostolicum depositum*, or Ecclesiasticall tradition, wherewith, all the impious nouelties of all kinde of heresies, *velut quodam*

quodam spirituali gladio, saepe truncata, semperq³ truncanda sunt; haue bene euermore, and euermore shall be hewed in peeces, (as one would saye) with a certaine spiritual sword? And wherefore shall it not be lawfull for vs, to drye vp al the streames of Heresies, with the onely heate of this Sunne, to witte, the Catholickes Churches authoritie? as S. **HIEROMES** wordes are.

Dialogo.
cont. Luciferian.

It was a Worthy decree of those two pyous and prudent Emperors, **VALENTINIANVS** and **MARTIANVS**, registred in the Calcedon Councell: From hencefoorth, let all prophane contentions be layde aparte. Hee is impious and sacrilegious, that after the determination of so many Priests, leaues any thing for his owne opinion to be discuffed. For it is a poynt of extreame madnesse, to looke for borrowed light in the cleare Sunneshyne. And hee seeketh falshood, who after the trueth found, goes about to examine the matter any further.

Act. 3.

Doubtlesse, *VVee doe then houlde the truth of the Scriptures, when we houlde the*

H 3

doctrine

D, Aug. I.
1. cont.
Crescon.
c. 33.

Con ep.
Fund. c.
5.

doctrine and determination of the Catholike Church, which the authoritie of Scriptures doth commend vnto vs; as S. AVGVST. witnesseth, who confidently auoucheth, that for his parte, hee would not haue beleueed the Gospell it selfe, had he not bene mooued with the authoritie of the Catholike Church.

Id. de v-
til. cred.
c 7 & 14
l 7 con.
Don. c. 53
& in plal.
57 lib 2.
cō Faust.
c 2 & l. 1
de symb.
ad Cat. c.
5.

Which Church, as hauing bene deriued from Christ, by a perpetuall lyne, and succession of Bishoppes, from the Apostles hitherto, defended by myracles, against the malicious bawling of heretickes, and acknowledged by generall consent of Nations, Princes, and People, hath worthely obtained (as hee speaketh) *Auoritatīs culmen*, the supreametitle of authoritie: *Cui nolle primas dare*, (saith he) *vel summa profecto temeritatis est, vel praecipuis arrogantia.*

De Tri-
nit.

LVTHER plaies the Catholike, so rightly in this poynte, as I make no scruple to alleadge his authoritie, chiefly, for that TERTULLIAN holds it a firme kinde of argument, which is drawen from the aduersarie; *ut veritas etiam ab inimicis veritatis, probetur.*

The

The artickles of our Christian Faith, haue bene now sufficiently heard, declared, and agreed vpon (saith he) by the writings and confession of the whole Christian worlde, they are by many myracles confirmed, they are sealed with the blood of many holy Martyrs, they haue bene defended by the learned bookes of al famous writers, so that they need not to be taught by any newe schoole-maitter. And in the same place, hee saith, that of such poynts so warranted, it is not lawfull to make any doubt or controuerſie; and that they are to be helde and punished, as false Prophets, which bring any thing contrarie to this alreadie receaued faith and doctrine.

Luth. in
psal. 80.

To the like purpose, ERASMV S made a pithie and compendious answer, to the Euangelicall brethren, in these wordes. It shall suffice for the warrant of my cause, the holynesse of our forefathers, the authoritie of men of most approoued liues, the reuerende maiestie of Bishoppes, the consent and practise of Christian Nations; all which, if you wil con-

Lib. 1. c.
10.

demne of madnesse, I answered, I will rather be madde with them, then subscribe to you. And surely, not without great reason. For if we beleue *QVINTILIANVS*; *Etiam error honestus est, magnos Duces sequentibus.* It is no shame for a man to loose his way, when hee followes famous and worthy guydes.

ad Epistolum. Corinth.
Præfule.

Ep ad.
Pamach.
& Ocean.

Wherefore, I know no better counsell to shifte the importunitie of wrangling Heretickes, then to answer them in short tearmes, as *ATHANASIUS*, perswaded the B. of Corinth to doe, videlicet; *Ea orthodoxe ecclesia non esse, neque maiores nostros ita sensisse.* The doctrine, they bring, is no doctrine of our Church, nor did our Forefathers beleue as these men would nowe teach vs. or else tell them as *S. HIEROME*, tolde their like; *Vsque in hunc diem sine ista doctrina, mundus Christianus fuit.*

Ep. ad
Cnelidō.

They teach vs a wisdome (to vse *S. GREGOR. NAZIANZENES* wordes) which euer since Christ, hath lyen couered in the ashes. A heauy and lamentable case. For if within these 30. yeares our Faith had his first beginning

ginning , whereas nowe it is 400. (and as wee may say , foure times 400.) since Christ was seene in the earth ; then was the Gospell all that while in vaine ; in vaine was our Faith , and the martyrs haue suffered martirdome in vaine: in vaine haue our Bishoppes ruled their flocke, &c.

Our onely securitie therefore, is to relye fast vpon the authoritie of the Catholike Church, the Oracle of trueth, and supream Chancerie (as I may tearme it) for tryall of al doubtes and controuerlies that may growe in matters of faith and religion. Shee is that Mountaine, wherein A L M I G H T I E G O D hath promised to make his perpetuall residence: *Mons in quo beneplacitum est Deo habitare in eo; eternum Dominus habitabit in finem.* Of which an other Prophet saith ; *Venite ascendamus in montem Domini , & ad Domum Dei Iacob, & docebit nos vias suas.* Psal. 67. Miche. 4.

Shee is that strong and impregnable rocke, which by our Sauours owne couenant and promise, thal for euer stande firme, without feare of touche or violence , against all the furious assaults of heresies, and power

H ,

of

Matt. 16.

Lnc 22.

Matth. 5.

D Aug.
tra ct. 12.
in Ep. 10.Ser 31 in
seorsim
excusis.

In Psa. 30

of hell it selfe. Finally, shee is that
Cittie built vpon a mountaine, which
 he that sees not, giues an infallible
 prooffe, either of his damnable mal-
 lice, or desperate blyndnesse. For what
 other can be presumed, *Quam cecos*
eos esse, qui tum magnum montem non vi-
dent; qui contra lucernam in candelabro pos-
itam oculos claudunt? That they are all
 starke blynde who see not so great
 a mountaine: who shut their eyes
 against so cleare a light, set vp in a
 candlesticke. Wherefore the same
 holie Doctor said very well: *Difficile*
non est inuenire eam; sed est difficile ne-
scire eam. And he saith, that the Pro-
 phets did speake more obscurely of
 Christ, then of the Church, for that
 very reason, as he takes it, because
 they forsaw in spirit, that against the
 Church, there would growe many
 factions, but of Christ there should not
 be so much contradiction. Wherefore
 of that, which was like to prooue
 most in question, the predictions, and
 Propheticall oracles are more plaine
 and euident.

CHAP. XV.

THE DIFFERENT SPIRITS
of the olde Apostles, and our
new Masters.

IT was neuer seene that trueth and
pride could together consist in one
subject. *Eam quippe, quam non inuenit humi-*
lem, veritas refugit mentem, saith S. GRE- Hom. 18.
GORIE. who well vnderstod that Al- in Euang.
mighty God, the author of trueth
doth, resist the proud, and giues grace 1. Pet. 5.
to the humble. Wherefore, holy Iv-
DITH said in her prayer to God: *Super-*
bi ab initio non placuerunt tibi, sed humilium
& mansuetorum semper tibi placuit depreca-
tio. Such were all those, to whom,
and by whom, he hath reuealed the
knowledge of his trueth from time to
time, according to that confession of
our Sauour: *Abcondisti hac à Sapientibus,* Matt. 11.
& reuelasti ea paruulis. to witte (as S.
AVGVSTINE notable expoundes it) Ser. 8. de
Thou haste hidden these mysteries from Verb.
the proud, and reuealed them to the hum- dom. c. 7.
ble. *Ego sum minimus Apostolorum* (said
that

1. Cor. 15

Gal. 6.

lib. de
Missa
priuita.Ad cap. 1
Ep. ad
Gal. To.
5. Wittē-
berg, fol.
190.

that great Apostle) *qui non sum dignus vocari Apostolus*. who notwithstanding, he receaued his doctrine immediatly from heauen, would yet goe to conferre his Gospel with others, lest peraduenture he should runne in vaine.

But now LVTHER was no such foole. Hee knewe his owne strength and authoritie better, then to submit himselfe to any humaine judgement, who came to be judge of Apostles, Prophets, and all the world besides. *Scimus enim* (saith he) *ipsos Prophetas, lapsos esse, adeoque Apostolos. Verbo Christi iudicamus ecclesiam, Apostolos, atque adeo ipsos Angelos.* And of S. PETER by name, he giues this verdit: *Petrus Apostolorum summus vivebat & docebat extra verbum Dei.* Was it a wonder, if this man tearmed the schoole Doctors, Asses, and block-heads, telling K. HARRIE he made yet lesse account of their authoritie, then hee did of his? And in the same Epistle, he preferres himselfe, with his Bible, before a thousand AVGVSTINES, a thousand CIPRIANS. In another Epistle which hee wrote to GEORGE, Duke of Saxonie, he vaunts himselfe

himselfe, before all the writers that euer haue bene since the Apostles time, saying, that he knew there was not any like vnto him, *Sine Augustinum, siue Ambrosium, qui sunt omnium optimi.* So vouchsafes the curteous man to grace them.

In his booke hee wrote, *De formula missandi*, he saith concerning the poynt of Communion vnder both kindes, that if it should so be determined by a Councell, hee then would not allow it, but in despite of that Councel and decree, wee would (saith this modest Fryer) communicate either in one kinde, or else in neither; *Maledicturi vniuersos, qui ex statuto Concilij, vtraq; vterentur.* The chollericke man being admonished by his friendes to speake and wryte more moderately, what was his answer? *Ego longè alia scribam* (saith he) after I shal vnderstand that these things offend the Romaine Synode. And againe: *VVhilst they are conquering of any one Heresie of mine, I will haue an other fresh one, ready for the stampe.*

Ep. ad
Argenti-
nens.

Præf.
Captiuit.
Babil.

This boasting, arrogant, and spitefull spirit of LVTHERS, was so well known

In sua
Biblio-
theca.

In loc
com.claf.
4.

Præf. in
Dan.

Inst. l. 3.
c. 5. §. 10

to those of his owne sect, that CONRADVS GESNERVS saith, hee could not dissemble that poynte, but must needes confesse, that LVTHER had a very violent and impatient spirit, & *ijs omnibus intollerabilis, qui quacunque ille dixerit, non amplectuntur.* And the piti- full zealous man, prayes God, it may not prooue hurtfull to the Church, whole Infancie, or first beginnings, (it is a poynt woorth the noting) hee hath hitherto, with so happie successe aduanced. Yea, LVTHER himselfe confesseth in plaine tearmes, that all men did complaine of this immodestie of his, and condemne him for his bitternesse and rayling.

Of CALVINS prodigious arrogancie and presumption, his owne writings afford store of examples, enough to perswade any man that he was no scholler of that Maister, who gaue to his followers this instruction: *Discite à me, quia mitis sum & humilis corde.* The Princes of his time, he tearmes, *fatuos & brutos. & quasi asinos brutorum animalium.* Of the auncient Fathers, he giues this censure; *ab reptos eos in errorem fuisse, nempe ut inconsiderata*

derata credulitas priuari iudicio solet hominum mentes. And CONRADVS SCHLVSELBERG reports, how he chargeth the Apostles with alleadging the Prophets sayings, in an other sense then themselves intended. So that these men, (if we may belecue them) are more like to shew vs the trueth, then all the Apostles and Doctors that haue gone before them.

Theol.
Calv. 1. 2.

CHAP. XVI.

THESE MENS DISCORDE
*amongst themselves; and their mu-
tuall iarring in poynts
of Faith.*

OF them it is veresified, that which SALOMON saith. *Inter superbos semper iurgia.* Wherefore it will not be vnfitable to the former consideration of their pride, to giue an instance of their furious and spitefull inuectiues, one against another, whereby it may yet further appeare with what spirit their hearts are possessed

Prou. 13.

felſed, from whose pennes doe flow
ſuch bitter and vncharitable ſtuffe.

1. Cor. 3. For God is not the God of diſſention, but of
& 14. peace: And ſo long as there is amongſt them
enuy and contention, what are they elſe, but
in very deepe carnall, as the Apoſtle

De votis ſaith? And L V T H E R himſelfe af-
Mon. firmes, that there is not any truer
note, whereby to diſcerne falſhood,
then ſelfe-contradiſtion. *A Deo e-
nim ita ordinatum eſt, vt impij ſemper ſe-
ipſos condemnant, & quod mendacia non con-
ſonent, ſed ſemper contra ſemetipſa teſtan-
tur.*

It is an olde ſaying, when theeues
fall out, then true men come by
their owne. This man pleades here
as badly for himſelfe, as he did elſe
where, writing that the Churches
vnitie being once violated, there is
To. 3. c. 5 no ende of diſſentions. The S A-
C R A M E N T A R I E S firſt, then after,
the A N A B A P T I S T S (ſaith he) went
out from vs, who notwithstanding
amongſt themſelues do mainly diſa-
gree. So one ſect prouokes another,
and each one condemnes the other.
The M A T H E M A T I C I A N S affirme, *ceſ-
ſante vnitae, in infinitum progredi uenerum.*

And

And so saye I, that the vnitie of the Church being dissolued, it is impossible to stoppe the passage to errors.

And so must I say also, that truth is trueth, although it come from the mouth of BALAAMS Ass.

To giue this man his deserued rancke, in the vauntgarde of these troopes, we will beginne with him first. He expressely commandes his followers, that none of them giue care vnto ZVINGLIVS, or any Zwinglian Minister: that eueryone should be carefull to auoyde them, as hee would auoyde the Deuill himselfe, and as those who set abroach poysoned Doctrines in the Church, and doe not rightly belecue any one article of Faith.

Tract. 4.
Orth.
Conf.
Eccl. Tr.
gur.

ZVINGLIVS on the other side, inueyes against LVTHER, as a false Prophet, and one impudently affirming at randome, whatsoeuer comes first into his braine: a companion past all shame, a scoffing rayler with a brazen face, foolishly and beastly grunting like a filthy swine, of Theologicall questions: a fellow incorrigible: an heretick, seducer, impostor, a denyer of Christ:

To. 3. in
resp. ad
Lut. lib.
de Sacra.
Resp. ad
Contess.

Christ: worse then the Hereticke MARCION, and finally, Antichrist himselfe; whose whole volumes containe nothing else, but manifest deceitful cauilles, and the obscuring and oppression of the most pure Evangelicall light. *Qui sibi ipsis non sunt Christiani, quomodo nobis erunt?* said TERTULLIAN of such like Beagles: They which are not Christians one to an other, how should wee esteeme them for such?

Præscrip.
c. 14.

Admon.
3 ad Io-
ach. West
phal.

Isa. 19.

I suppose CALVIN was not much more modest in this kinde, then his Father ZVINGLIUS. He calles the Lutherans in flat tearmes, EYTICHIANs, and SERVETIANs, braine-sicke Gyants, a proude faction of Gyants; fellowes possesst with frenzie, brute beastes, monstrously blynd, desperatly impudent; no better then deceitful and impious cauillers. How well may that prediction of ISA Y the Prophet, *Vt Aegyptij aduersus Aegyptios concurrerent*, bee applyed to the warres of this new CADMEAN broode?

Orth.
Conf. vbi
sup. Trac.
3.

Finally the very Tytles of their bookes doe evidently shewe, what agreement there is amongst themselves

selues. Whereof is to be seene a Catalogue, containing almost 200. seuerall ones, which they haue written, one against an other; whose names and Tytles, IVDOCVS COCCIVS reciteth; as also in what yeare and forme, they were imprinted. And MELANCTON confesseth, that *no one thing hath more hurt their cause, then this their owne disagreement.* BEZA likewise complayneth, howe they daily differ from their owne opinions; & *menstruam fidem habent.* Where he saith, it may be applyed vnto them, which HILLARIVS writes of the Arrians, *That they haue for euery month in the yeare, a changeable faith.*

In Thef.
To 1.

In consil.
Theol.
par. 1.

Ep. Theol.
cp. 1.

These men thus varying and squaring amongst themselves, notwithstanding, all of them gather out of scriptures a wrong sence, yet euery one, out of the very same wordes of scripture, gathers different and repugnant senses to their fellowes: as IRENÆVS noted of the like heretickes. Wherefore, let them agree first in these poynts of their owne differences, touching the vnderstanding of scriptures, and it will be then time enough to confute them, who in the

Lib. 4
69.

132 MANVDVCTIONS TO THE
meane while, sufficiently confute
themselves.

Repet. 1.
de Euch.
c. 10.

Hospini-
an. in
hist. Sa-
crament.
parte 2.

Judic. 17

Euen that one maine poynt con-
cerning the reall presence in the sa-
crament, shewes plainly, that they
are possesse with the spirite of pride
and contradiction, and that they haue
no certaine faith at all, but are car-
ried onely with meere opinion. For,
of those foure wordes of CHRIST,
This is my body, there were growen
diuers yeares past, fourescore sundrie
opinions amongst them, euery one
quite contrary to the other, as CLAV-
DIVS SAINCTESIVS recounteth. And
a writer of their owne, recites a
great number of bookes, which they
haue published one against an other,
concerning that onely question. Thus
wee see that, *Nihil errore fecundius, vbi
semel à veritate discessum est.* as one sayd.

And thus it must needes fare with
men, who haue no certaine rule of
religion, no head, no guyde, but eue-
ry man to follow his owne fancies.
according to that saying of holy writ:
*In diebus illis non erat Rex in Israel, sed v-
nusquisque quod sibi rectum videbatur, hoc fa-
ciebat.* For that indeede is the verie
source

PALLACE OF TRVETH. 133

source of all heresies (as S. CIPRIAN Epist. 55. notes) *Quod Sacerdoti Dei non obtemperatur, nec vnus in Ecclesia ad tempus Index, vice Christi cogitatur.*

Herehence hath growen that Geneb. initio l. 4
L E R N A of sects and diuisions, which Chronol. Prat. in Elen. Lindan. in Dial. Surius, & alii. And Lauatherus A Zuingliā in sua his.
 we now see in the world. in so much
 as diuerse learned writers haue observed, that out of the two stockes of **LV T H E R** and **C A L V I N**, there haue sprong vp aboue two hundreth sects, besides newe ones, that haue crept in, since those men wrote. And how is it possible that men disagreeing in this fashion, amongst themselves, should giue true and credible rules of religion, as **L A C T A N T I V S**, **T E R T V L I A N**, and **S. C I P R I A N** doe reason? Laet l. 3. c. 4 Tert. in Apol. D. Cipr. ad De-metria.

Wherefore, wee may well saye of these men, as the same **L A C T A N T I V S** wrote of those olde Schoole-masters of errors, the Philosophers. They are deuided (saith hee) into many sects, and all those sects haue different opinions. In which of them shall wee place the trueth? questionlesse, in all it cannot be. Let vs cull out some one. If it be in that one, in all the rest it cannot be. But the

difficultie will remaine, in which one it is. For what we giue to any one, wee take from the rest. Nowe euery secte doth alike challenge the trueth, and would abolish all the rest to establisth it selfe. Nor wil she graunt another to be wise, least shee should proue her selfe a foole. But yet for all that, she is neuer the nere; for as she condemneth all the others, so is she likewise againe of all them cōdemned & disanulled. *Quid ergo pugnes aduersus homines istos, qui suo sibi gladio pereunt? quid labores ut eos destruas, quos sua ipse destruit atque affligit oratio?*

Lib. 3.
c. 28.

To conclude, this is once euident, and can of none be denied, that *In cathedra vnitatis, posuit Deus doctrinam veritatis*, as S. AVGVSTINES words are. In the chaire of vnitie, God hath placed the doctrine of trueth. Which vnitie, not being with these men to be found, what other consequence can be gathered, but that they belong not to him, who gaue this speciall marke whereby his flocke should be knowen; *si dilectionem habueritis ad inuicem*. And for this, did he pray vnto his Father, *Pater sancte, serua*

Io. 15.

Io. 17.

eos

eos in nomine meo, vt sint vnum, sicut & nos. vvhich prayer, hovv wel it found his effect, appeared afterwardes by that the Euangelist saith of the Primitiue Christians; *Multitudo credentium, erat cor vnum, & anima vna.* And this is euermore a rule infallible; that *Quæ desursum est sapientia, pudica est, pacifica, modesta.* Whereby it is euident, a *contrario sensu*, from whence these men haue receaued theirs; because it is altogether, *Terrena, animalis, diabolica.* Aa. 4.
Iac. 3.

Concerning the differences, they alleadge to be founde amongst Catholikes; it is very friuolous. and easily answered, by distinguishing, betvvixt the Conclusions of Faith, and the Reasons, vvhetherby those Conclusions are proued: For of these latter onely, grovve those differences vvhich are commonly amongst Schoolemen, for the better sifting and finding out of the said reasons. For the Conclusions of Faith, are alike beleeued of all. But it is not of necessitie that an Article of Faith, or decree of a general Councell, and the reason of such an Article, or Decree, should be vwith like Obligation beleeued, vnlesse the rea-

Cont.
Iulian.
Pelag. lib
i. c. 2.

son it selfe be likevvise a determination of the Catholike Church. vvherefore as S. AVGVSTINE saith to this purpose: *Aliquando inter se doctissimi, atque optimi regula Catholica defensores, salua fidei compage, non consentiunt; & alius alio, de vna re, melius aliquid dicit, & verius.* There are some things, vvherein sometimes the most learned, and the best defenders of the Catholike rule, doe not agree amongst themselves; but one speaketh better, and more truely of the selfesame thing, yet vvithout any breach at all of the linke of Faith. But this, I trust (as euery man sees) can haue no place in the Protestants dissentions.

CHAP. XVII.

THEIR PERPETVALL
agreement in one poynt: with a speciall
cause of their reuelte
from the Church.

Lib. 9. in
Apoc.

OF such men as these, RVPERTVS interprets those wordes of the Apocalyps: *Manducauerunt linguas, suas*

suas, &c. They haue chewed their owne tongues. Howe haue they chewed their owne tongues, saith he? By pronouncing sentence against themselues. For against the Catholike Church, they fight with one accord, and with the selfe-same spirite of mallice; notwithstanding their perpetuall jarring and disagreement with one an other. *Nihil enim interest illis, licet diuersa tractantibus, dum ad vnius veritatis expugnationem conspirent:* as TERTULLIAN noteth. They make no reckning, how euer they contradict one an other, so long as they stande close togeather, in the batterie, of Trueth.

Tert. de
Præscrip.
cap. 40.

For which cause, S. AVGVSTINE compares them to SAMPSONS FOXES, which tyed fast by the tayles, did set a fyre the Philistians corne, and hauing their heads loose, turned their teeth one against an other. For diuers other respects, doth S. BERNARD and other Fathers, resemble hereticks to Foxes, vnderstanding that place of the Canticles, to be meant of them, where it is said; *Capite nobis vulpeculas, exterminantes vineas.*

In Ps. 80

Ser. 56.
in Cant.
Chriso.
in Ps. 69
D. Hier.
in c. 20.
Ezech.
Orig. ho.
4. in Can.

Iacob.
And. cōc.
4. in c. 21
Luc.

But aboue all, these of our time play the craftie Foxes most notably, in masking their Apostacy, and reuolt from the Church, with the guilded pretext of zeale, and colour of Reformation; which, how well they haue wrought, euery man sees, and some also of their owne, are ashamed thereof; in so much as one of them doeth tragicallie complaine against Their horrible, Epicurian, and beaſtiall lues. And that euery man should know them (saith he) to be no Papists, nor to put any confidence in their good workes, they will be sure to doe none at all: Instead of fasting, they giue themselves to feasting and belly-cheare, night and daye. Praying, they haue turned into swearing. . . . And this kinde of practise and course of life, is their Euangelical profession.

Præf.
cō Philip.
in ep.
ad Cor.

Which enormities, as well of the new Teachers, as of the people instructed by them, may worthely giue cause to doubt, whether our Euangelicall flocke (to vse PAVLVVS EBERVS an Euangelicall mans words) be the true Church or no. *In quo tot & tam enormia vitia conspiciuntur.* AN other of them reports it to be growen into

into a prouerbe amongst the Calu-
nists, when they are disposed to play
the Epicures egregiously, they are
wont to say, *Hodie Lutheranicè viuamus.*
And SLEIDAN Writes that LVTHER
himselfe confessed; *Se non tam vitæ ac*
morum probitatem, quam doctrinam profi-
teri: That hee did not stand so much
vpon profession of vertue and hone-
sty of life, as vpon learning. And
surely wee take it to bee a special
note by the fruits to know the tree.

Bened.
Morgen-
ster in
Tract. de
Eccl.
Lib. 3.

I require now but onely the judge-
ment of any reasonable person,
who is not posselt with a prejudicate
willfull perswasion, how likely it is,
that these men, men of such qualitie,
should be sent from GOD to re-
forme the Church; and that Church,
which had retained the true beleefe,
(by their owne confession) for 600.
yeares together; vnto which, was
promised, Gods peculiar assistance
for her stabilitie, and perseuerance
therein, during all ages to come: And
that nowe also, they should be sente
in these very times, which, agree so
fitly with the expresse warnings we
haue in the scriptures, to take heede
of

Matt. 24.

2. Tim. 3.

2. Pet. 2.

& 3.

Ep. Iud.

of false Prophets, that should arise in the latter daies, and bring in sects of perdition, and thereby seduce and draw after them many others, to their eternal damnation. To these, I adde last of all, the consideration of their maners, yet once againe; which are so lively painted out by three fundrie Apostles, as hee that will but frame the comparison, and examine them by those descriptions, shall neede no better markes whereby to know them for such, as we are warned vpon our euerlasting perill to auoyde.

Wherefore to speake of a true reason, why they departed from vs, it was not (as they pretend) any desire of Reformation; but rather a vitious Deformation and loosenesse of life, as their maners and behaviour, doe notably shewe. It was just a reason of that nature, as ARCESILAVS the Philosopher gaue to one, who demanded of him. wherefore so many forsooke the Academick Schooles, to follow the doctrine of EPICVRVS. *It is no mastery (said he) to turne Men into Eunuches; but of Eunuches to make Men, it is vnpossible.*

So

PALLACE OF TRVETH.

139

Li. 3. de.

25.

So long as they were with vs, (saide S. AMBROSE, of their like) they fasted, they contained themselves within their Monasteries, there was no place for lechery; liberty of vaine and trifling disputes, was not allowed them. *Hoc delicati non potuerunt ferre. Abierunt.* This being more then flesh and blood could indure, they sought a remedie by running out.

It is indeed the Catholike Churches discipline, and that straight way to heauen, which drew these wantons from vs, to imbrace a doctrine more sutable to their owne dispositions, as hauing no curbe to restrain their vnruely appetites, being lawfull for euery man with them to liue and do as he list himselfe. And it is a true AXIOME, which the Philosophers teach; that *Facilis est transitus ab habitu ad priuationem; sed à priuatione ad habitum non datur regressus.*

FINIS.





REVERENDIS.^{MO}

P. N.

F. ANDREÆ ASOTO,
Commissario generali.



ÆLICYM illud mandatum, Eccli. 17.
R. me P. quod accepit unus-
quisque de proximo suo, inter
angustos admodum cancellos
claudere videntur, qui nihil à
quoquam in aliorum commodum salubriter
meditatum probant, nisi ad rigidam illam
subtilioris eruditionis incudem elaboratum,
suisque adeò nervis ac numeris omnibus abso-
lutum fuerit. Quasi verò non cum ijs crebriùs
agendum sit, quib. lacte, aut certè mollius-
culis edulijs opus erit; quorum parva ingenia
materias grandes adeò non capiunt, ut in ipso
conatu, ultra vires ausa, cogantur succumbe-
re. Proinde qui huiusmodi hominibus rectè
consulere volet, ad inferiora descendat, oportet,
ubi debiles sanari solent, seseque ad cap-
tum

In Psal.
33.

tum & infirmitatem eorum impensius accom-
modet , ad eum planè modum quem tradit
sapientissimus Antistes Augustinus; nempè,
hortando, portando, rogando, dispu-
tando, rationem reddendo: idque
cum mansuetudine & lenitate (inquit)
vt eodem omnes spiritu, Deum mag-
nificent.

Hoc me studium incitauit , ex opulenti
clasicorum Authorum penu, nonnulla succisius
horis colligere , prapicue quæ ad scopum illum à
D. Aug. relatum , magis conducere videban-
tur; vt palabundis quibusdam, verique deujs,
infallibilem Veritatis normam ceu digito mon-
strarem: qua duce, ad Ecclesiastica communi-
onis vnitatem recto tramite redire possint. Qua
verò ex diuersa lectione jam congesseram, singu-
la, membratim separabam, vt melius distincta
seruarentur: deinde stylo paulatim in corpus
redigebam; quemadmodum Apes, idoneos ad
mel faciendum, flores, primò carpunt, postea
disponunt, ac per fauos digerunt. Sic demum,
liquentia mella
Stipant, & dulci distendunt Nectare
cellas.

In quibus , vt vix aliud meum agnosco
præter rerum vndecunque in suos locos , ac
veluti nidulos, congestum, methodum, dispositio-
nem: ita non possum, nisi pariter cum Autho-

ribus

ribus illis meis, iustam aliquam reprehensionis notam incurrere; atque vñ cum Philosophorum Principe, qui (vt refert HIERONYMVS) aliena verecundè discere maluit, quàm sua impudenter ingerere: ipsoq; adeò D. HIERONYMO, qui alios docere noluit, nisi quæ prius ab illustribus Ecclesiæ viris, maturo studio didicerat. Neq; verò iniuria, hac aliorum fila, & stamina contexui, cum priores ea ponere solent, vt posteri inde vestem conficiant. Idèd non opus erat mihi alia conquirere, sed ista tantùm rebus aptare. Nam omnia (inquit ille) ab antiquis inuenta sunt: eorū vsus & dispositio, nostri operis est. Vt

Ep. ad
Eustoch.

Il. Præf.
in ep. ad
Ephes.

Seneca

Cum autem ad vmbilicum, has lucubratiunculas iam perduxeram, illud mihi faciendum restabat, vt quærerem, non tã genere quempiam illustrem, qui patrocinium earum susciperet, quàm eruditione probatũ uirum, quĩ neuis expunctis, tersiori suo calamo perpoliret: Huiusmodi recognitorem à R. ma. Pat. vrã, pro muneris sui ratione, mihi designari quãenixè rogo: quatenus ab eo rĩ e examinatũ & approbatũ, liberiùs deinceps & securiùs, cum ipsis, in quorum gratiam ad labo-

rata sunt, easdem communicare possim.

Ad argumentū quod attinet; nihil obstat quod minus id ab alijs tractatum, iterum ab alijs atq; alijs tractari possit; cum iuxta sententiam D. Aug.

Lib. 1. de vtile sit plures a pluribus, libros fieri, Trin. c. 3. diuerso stylo, non diuersa fide, etiam de questionibus eisdem, vt ad plurimos res ipsa perueniat, ad alios sic, ad alios autem sic. Rationem eius rei superius dederat. Non enim omnia (inquit) quæ scribuntur, ad manus omnium veniunt.

Quod si proletaria cuipiam, & minuscula hæc nostra videbuntur, non est, quod hic valde pagnem; cum talia deberent esse maioribus

D Hier. ancillantia. Nisi enim ima fuerint, summa esse non poterunt: & vt maiora in cap. 4. laudentur, minorum comparatione Ezechiel.

Id in vnusquisque quod potest; nobiscum Prol Gal. bene agitur, si obtulerimus pelles, & leato. caprarum pilos. Et quidem in pralio, non gladijs solum, telisque grauioribus res geritur, sed etiam funditorum quedam opera, leuisque armature est. Porro celesti monemur Oraculo, ne simus alta sapientes, sed humilibus consentientes. Elganter admodum

Herodot. ille; Non finit Deus alium præter se, Lib. 1. altum sapere. Nos ea solummodò scire voluit, quæ interfuit hominē scire ad vitam

vitam consequendam, ait LACTANTIUS. Lac. l. 2.
TIVS. In hac orbita, lubens consisto. Raro c. 9.
navis allisa est, quæ medico velo legit littus.
Clausulam dabit amenissimi ingenij Vates,
idemque Gentilis vester:

Quisquis plus justo non sapit, ille
sapit. Martial.

Quod superest; Deum veneror, ut religiosos
illos conatus, quos R. P. V. communi bono
promouendo impendere non cessat, prosperare,
benèque fortunare dignetur. E Cellula nostra,
ipso die, Seraphico Patri Sacro. 1615.

THIS Epistle hauing lost his place
in the beginning, I was aduised
to insert it here; which also comes
not vnfitly to passe, for the reference
it hath to the Approbation follow-
ing.

F. ANDREAS ASOTO, OR-
dinis Minorum , Reg. Obser.
per Prouincias Belgicas &c. Com-
missarius Generalis ; Vend^o. P.
F. BONAVENTURÆ BRITANNO, ejus-
dem Ord. Provinciæ Germaniæ
Inferioris, Sacerdoti, Salutem.

Cum mihi constet, libellum quen-
dam, Titulo, MANVDICTIONES AD
VARIETATIS REGIAM, ex optimis Au-
thoribus abs te concinnatum, & vernaculo
idiomate compositum, ex commissione ac
mandato nostro perlectum, & approbatum à
V. P. F. Hugone Cauello, Ordinis nostri
Theologo, dignumque visum, qui in publi-
cam vtilitatem, lucem aspiciat: Hinc est, quod
tenore præsentium tibi facultatem damus, ac
in maius meritum, cum salutari obedi-
entia præcipimus, vt dictas lucubrationes tuas
(vbi videbitur opportunum) Typis mandari
cures. Vale, & pro me ora.

Dabam Bruxellæ, in Conuentu nostro pridie
Idus Decembris. Anno salutis humanæ, 1619.

Fr. ANDREAS ASOTO

Commiff. generalis.

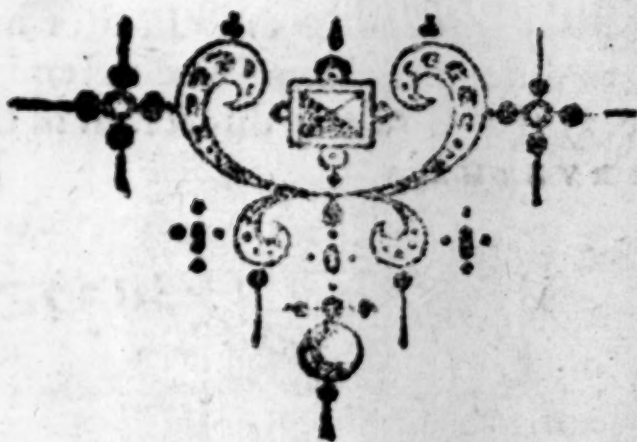
Tantum

Tantum abest, vt in hoc Tractatu reperia-
tur aliquid sanæ fidei, aut morum Regulæ
contrarium, vt potius quæ sit ipsa viua fidei
Regula, morumque optima Magistra velut
Indice, luculentè prodat ac studiosè delineet.

Ita censeo, ROBERTVS PETTVS, Sac.
Theol. ac I. V. Licentiatus.

Cum mihi infrà scripto constat testimo-
nio Reuerendorum Patrum suprascriptorum
Tractatum hunc, nihil continere, quod fidei
aut bonis moribus sit contrarium: permitto vt
in lucem emittatur, & Typis mandetur. Dat.
Bruxellæ, die 4. Ian. 1616.

PETRVS VINCK. S. Theol. Licent.
Collegiatæ Ecclesiæ B. Gudulæ
Decanus, & Cenfor Ordinarius.



Faltes escaped in the Printing.

Pag.	Lin.	Faltes.	Corrections.
54	26.	offices	Officers
62	27.	Deuteronomine	Deuteronomy
83	16	erroneous	erroneous
102	1.	partie	paritie

In the margine of the 124. Page,
for *pruuta.* read , *pruata.*

If the Reader chance to obserue some
faultes in Orthography, or ill poynting, or
any such like, by mee ouerpasse, I shall in-
treat his paynes to amend them, or his pati-
ence to dissemble them. And in requitall, I
shal pray that God may direct him in the way
of TRUTH.

3911/5
end

Elizabeth W. 439102123